son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זֶרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זֶרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זֶרַע זַרְעֲךָ the offspring of thy offspring, i.e. thy descendants, Isa. 59:21.—(*b*) *stock, race, family;* זֶרַע יִשְׂרָאֵל Psa. 22:24. זֶרַע הַמְּלוּכָה ,ז׳ הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(*c*) *a race of men*, as זֶרַע קֹדֶשׁ Isa. 6:13; זֶרַע בְּרוּכֵי יְיָ Isa. 65:23; and in an evil sense, זֶרַע מְרֵעִים Isa. 1:4; זֶרַע שָׁקֶר Isa. 57:4; comp. Hebr. פִּרְחָח, Gr. γέννημα, Matt. 3:17; Germ. Brut, French *race*.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]

זְרַע Ch. id. Dan. 2:43.

זֵרְעֹנִים & זֵרֹעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. ܙܰܪܥܽܘܢܶܐ id.).

זָרַף an unused root. Arab. ذرف to flow, used of water or tears. Comp. זָרַם. Hence the quadriliteral זַרְזִיף.

זָרַק TO SCATTER (a kindred root to זָרָה ,זָרַע)—(*a*) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(*b*) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by עַל to sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, גַּם שֵׂיבָה זָרְקָה בּוֹ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense, Prop. iii. 4, 24, and Arab. ذرا to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence מִזְרָק.]

I. **זָרַר** an unused root, i. q. Arab. زرّ to bind together, as with buckles, to buckle; a kindred root to זוּר No. I, also צָרַר ,צוּר. Hence the nouns זֵר, זַרְזִיר. In Chaldee there occurs זְרַז to bind, originating in the quadril. זרזר.

II. **זָרַר** prop. TO SCATTER; like the Arab. ذرّ: kindred roots זָרָה ,זָרַע ,זָרַק. Hence—

POEL זוֹרֵר *to sneeze*, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זְרִיר sneezing; see Schult. ad Job. 41:10.

זֶרֶשׁ ("gold," from the Persian زر gold, with the termination ش), [*Zeresh*], pr. n. of the wife of Haman, Est. 6:13.

זֶרֶת f. *a span*, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. ܙܪܬܐ ,ܙܪܬ ,זַרְתָּא id.), from the root זָרָה to spread out; whence זֵר (for זְרָה); f. זֶרֶת, like קֶרֶת from קָרָה, כֶּסֶת from כָּסָה. ["Also according to the Rabbins זֶרֶת is *the little finger*, for זְעֶרֶת, and hence they derive the meaning of *a span*, as being terminated by the little finger." Ges. add.]

זָתָא an unused root, perh. i. q. Aram. דְּתָא = דִּשְׁאָ to germinate, whence—

זַתּוּא [*Zattu*], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זֵתָם (perhaps i. q. זֵיתָם ,זֵיתָן "olive"), [*Zetham*], pr. n. m. 1 Ch. 23:8; 26:22.

זֵתַר (perhaps i. q. שְׁתַר "star"), [*Zethar*], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth חֵית, the eighth letter of the alphabet, as a numeral denoting *eight*. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is 𐤇 (whence the Greek *H*), and its name probably signifies *a hedge, or fence*, from the root حاط, حوط to surround, to gird, ח and ט being interchanged. The name corresponds to that of the Æthiopic letter ሐ *Haut*.

As to the pronunciation of this letter, which is the harshest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h;* sometimes a harsher and stronger sound, like that of the letters *kh;* these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ሐ (Haut) = *hh* and خ, ኀ (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as רָצַח to kill, Arab. رضح and رضخ, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as חָלַק—(1) to be smooth (Arab. حلق trans. to make smooth or bald, to shave;)—(2) to smooth, to form (Arab. خلق to form, to create); חָלַל—(1) to pierce (Arab. خلّ Conj. I. V.);—(2) to open, to loose (Arab. حلّ), comp. the roots חָבַר, חָסַב, חָרַם, חָרַשׁ.

It is interchanged most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially ג; comp. the roots חִיל, חוּל and גִּיל; חָבַל and גָּבַל; חָדַר and גָּדַר.

Like א and ה it is sometimes prefixed to triliteral roots, and thus quadriliterals are formed; see חֲנָמַל, חַשְׁמַנִּים, and Lehrg. p. 863.

חֹב with suff. חֻבִּי m. *bosom, lap*, from the idea of cherishing; see the root חָבַב, Job 31:33. (Ch. חוּבָּא, חוּבָא, חֻבָּא id., Sam. ܚܘܒ.)

חָבָא unused in Kal, i.q. חָבָה TO HIDE, compare the kindred roots חָפָא, חָפַף. Arab. خبأ, Æth. ኀብአ: to hide; also خبا for خبو to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid.* Gen. 3:10; Jud. 9:5; Job 29:8, "when the youths saw me they hid themselves," i.e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by בְּ Josh. 10:16; 2 Sam. 17:9, and אֶל 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like λανθάνειν with part.) Gen. 31:27, לָמָּה נַחְבֵּאתָ לִבְרֹחַ "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself,* Job 24:4.

HIPHIL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc

Derivatives, מַחֲבֵא, מַחֲבוֹא.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حبّ I. III. X., Syr. ܚܒ Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence חֹב the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root אָהַב. There is a manifest trace of this origin in the Syr. ܚܒ to burn, used of fire; ܚܒܚܒܐ a burning, heat, especially as raised by blowing. Hence, besides חֹב is derived—

חֹבָב ("beloved"), [*Hobab*], pr. n. of the father in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. יֶתֶר, יִתְרוֹ.

חָבָה i. q. חָבָא TO HIDE ONESELF. In Kal once imp. חֲבִי Isa. 26:20.

NIPHAL, inf. הֵחָבֵה id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, חֶבְיוֹן and the proper names חֻבָּה, חֲבָיָה, [יְחֻבָּה], נַחְבִּי.

חֲבוּלָה f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root חָבַל Neh. 1:7.

חָבוֹר ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Râs el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. خابور, comp. כְּבָר.

חַבּוּרָה & חֲבֻרָה (Isaiah 53:5), f. *a stripe* or *bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root חָבַר No. 3, which see.

חָבַט fut. יַחְבֹּט TO BEAT OUT, or OFF, with a stick (Arab. خبط to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. خبط.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חֲבַיָּה ("whom Jehovah hides," i.e. defends), [*Hobaiah*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חֶבְיוֹן m. *a covering*, Hab. 3:4, from the root חָבָה.

I. חָבַל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. حبل, for which see Kamûs, p. 1219. Kindred roots are כָּבַל ,נָבַל, also חוּל ,חָבַר). Hence חֶבֶל a cord. Part. חֹבֵל properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חֹבְלִים Zec. 11:7, 14 (Luth. der Stab Wehe), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). [" Comp. Arab. حبل league, covenant."]

(2) *to bind* some one *by a pledge, to take a pledge from* some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, " to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, וְעַל עָנִי יַחְבֹּלוּ for וַאֲשֶׁר עַל עָנִי " and the garment of the poor (what is on the poor) they take as a pledge;" comp. עַל. Part. pass. חָבוּל taken to pledge, Amos 2:8; (compare Arab. حبل to make a covenant, حبل a covenant, and with Kha خبل debt, usury, see Kamûs, p. 1434, Syr. ܚܘܒܠܐ, Chal. חֲבוּלְיָא id.).

[(3) See חָבַל II.]

PIEL, *to writhe with pains or sorrows*, [hence] *to bring forth.* Cant. 8:5; Ps. 7:15. Hence חֵבֶל a pang, pain.

The derivatives follow, except תַּחְבֻּלוֹת.

II. חָבַל [see note at the end of the art.] fut. יַחְבֹּל ,יַחֲבֹל i. q. Arab. خبل.—(1) *to spoil, to corrupt* (see PIEL).—(2) *to act corruptly*, or *wickedly.* Job 34:31, לֹא אֶחְבֹּל " I will not act corruptly (any more)," followed by לְ Neh. 1:7. (Arab. خبل Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from חָבַל ,حبل No. I. Perhaps הָבַל to be vain, to act vainly, is a cognate root to this.

NIPHAL, *to be destroyed*, Prov 13:13.

PIEL, *to spoil, to destroy*, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. *to lay waste*, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, רוּחִי חֻבָּלָה " my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, וְחֻבַּל עֹל מִפְּנֵי־שָׁמֶן " and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16). Hence חֲבוּלָה.

[*Note.* In Thes. חבל is treated as one root; signifying in KAL—(1) *to bind, to twist.*—(2) *to bind by a pledge.*—(3) *to pervert*, and intrans. *to act wickedly.* NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, *to twist*, hence *to writhe with pain, to bring forth.*—(2) *to overturn, to disturb, to cast abroad*, hence *to lay waste, to destroy.* PUAL, pass. of Piel, No. 2.]

חֲבַל Ch. PAEL—(1) *to hurt*, Dan. 6:23.

(2) *to spoil, to destroy*, Dan. 4:20; Ezr. 6:12.

ITHPAEL, *to perish, to be destroyed*, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חֵבֶל Isai. 66:7, usually in the pl. חֲבָלִים, const. חֶבְלֵי m. *pains, pangs*, especially of parturient women (see the root in Piel), ὠδῖνες (Syr. ܚܒܠܐ id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, בְּבֹא־לָךְ חֲבָלִים " when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, חֶבְלֵיהֶם תְּשַׁלַּחְנָה properly " they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also ὠδὶν is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חֶבֶל m. (once f. Zeph. 2:6), with suff. חֶבְלִי pl. חֲבָלִים const. חַבְלֵי Ps. 18:5; 116:3, and חֶבְלֵי Joshua 17:5.—(1) *a cord, a rope* (Arab. حبل, Syr. ܚܒܠܐ Æthiop. ሐብል: To this answer Gr. κάμιλος, French [and English] *cable*, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh 2:15. Ecc. 12:6, חֶבֶל הַכֶּסֶף " a cord made of silver threads."

(2) especially *a measuring line*, Amos 7:17; 2 Sa. 8:2; hence—(*a*) *a measured field*, given to any one by lot, Josh. 17:14; 19:9, and thus *inheritance, portion, possession.* Psal. 16:6, חֲבָלִים נָפְלוּ־לִי בַּנְּעִמִים " a portion has been allotted to me in a pleasant region." Deut. 32:9, יַעֲקֹב חֶבֶל נַחֲלָתוֹ " Jacob (is) his possession." Hence, in a general sense, *a tract of land, a region*, Deu. 3:4, 13, 14.

חֶבֶל הַיָּם *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. חֶבְלֵי מָוֶת שְׁאוֹל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs* (or *sorrows*) *of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band* of men, *a company*, 1 Sa. 10:5, 10 (comp. Germ. Bande, Rotte [Engl. *band*]).

["(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

חֲבֹל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חֲבֹלָה f. id. Eze. 18:7.

חֲבָל Ch *hurt, injury*, Dan. 3:25.

חֲבָל Ch. m. *damage*, Ezr. 4:22.

חִבֵּל occurs once, Pro. 23:34. The form implies it to be intensitive for חֹבֵל or חֶבֶל a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: "thou shalt be as one lying בְּרֹאשׁ חִבֵּל on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast*, so called from its ropes (חֶבֶל), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חֹבֵל m. (denom. from חֶבֶל the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חֲבַצֶּלֶת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] ܚܒܨܠܬܐ, i.e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadriliteral the triliteral בָּצָל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חַשְׁמַנִּים, Lehrg. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadriliteral is composed of חָמֵץ and בָּצָל, and signifies acrid bulbs. [So Ges. in corr.]

חֲבַצִּנְיָה [*Habaziniah*], pr.n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. בּוֹצִינָא lamp and יָהּ Jehovah, ח being prefixed, see חֲבַצֶּלֶת.)

חָבַק in Kal only occurring three times, inf. חֲבֹק Ecc. 3:5, part. חֹבֵק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

Piel חִבֵּק fut. יְחַבֵּק part. מְחַבֵּק—(1) to embrace, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of יָדַיִם *to fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חִבֻּק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חֲבַקּוּק ("embrace," of the form שַׁעֲרוּר), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. Ἀμβακούμ, according to the form חֲבַקּוּק and κ corrupted into μ.

חָבַר properly to bind, to bind together, (kindred to חָבַל No. I.), see Piel. Hence—

(1) *to join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. ܚܒܪ, Æth. ኀበረ: id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, כָּל־אֵלֶּה חָבְרוּ אֶל־עֵמֶק הַשִּׂדִּים "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, חֲבוּר עֲצַבִּים "allied to idols."

(2) *to bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. καταδέω, κατάδεσμος; compare Germ. bannen = binden, and other words which signify binding, which are applied to incantations; as Æth. ሰሐረ: Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes*, or *lines, to be variegated*; gestreift seyn; Arab. حَبَرَ, whence حِبَرَةٌ a striped garment; pass. حُبِرَ to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חַבּוּרָה a stripe, bruise, and חֲבַרְבֻּרוֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) *to connect, to join together*, Ex. 26:6, etc.

(2) *to bring into fellowship, to make an alliance.* 2 Ch. 20:36, וַיְחַבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חֻבַּר, once חֻבָּר (Ps. 94:20).

(1) *to be joined together*, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, כְּעִיר שֶׁחֻבְּרָה לָּהּ יַחְדָּו "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) *to be associated with, to have fellowship with.* Psal. 94:20, הַיְחָבְרְךָ כִּסֵּא הַוּוֹת "shall the throne of iniquity have fellowship with thee?"

HIPHIL, *to make*, or *enter into a confederacy.* Job 16:4, אַחְבִּירָה עֲלֵיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["*To twine, or weave*, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבַּר *to join in fellowship, to make a league*, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּת Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרוֹת, מַחְבֶּרֶת, pr. n. חָבוֹר, and the words immediately following.

חַבָּר m. *an associate, companion*, i. q. חָבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see כָּרָה.

חָבֵר m. *an associate, a companion, fellow.* Cant. 1:7; 8:13; Jud. 20:11, כְּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מֵחֲבֵרֶיךָ "above thy fellows," i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that *the king* is the Lord Jesus (Heb. 1:8), *the fellows* his "brethren" (Heb. 2:11, 12).]

חַבַר [pl. with suff. חַבְרוֹהִי], m. Ch. id., Dan. 2:13, 17, 18.

חֶבֶר m.—(1) *fellowship, association*, Hos. 6:9. Pro. 21:9, בֵּית חָבֶר "a house in common;" Pro. 25:24.

(2) *an incantation, a charm*, Deu. 18:11. Pl חֲבָרִים Isa. 47:9, 12.

(3) [*Heber*], pr. n. of several men—(*a*) Gen. 46:17, for which there is חָבֶר Nu. 26:45.—(*b*) Jud. 4:11, 17.—(*c*) 1 Ch. 8:17.—(*d*) 1 Ch. 4:18.

חֲבַרְבֻּרוֹת f. pl. the variegated spots (of a panther), or rather *stripes* or *streaks* (of a leopard), Jer. 13:23. See the root חָבַר No. 3.

חַבְרָה Ch. f. *a companion, fellow*, hence *another*, i. q. רְעוּת Dan. 7:20.

חֶבְרָה f. *fellowship*, Job 34:8.

חֶבְרוֹן ("conjunction," "joining"), [*Hebron*], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת־אַרְבַּע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called الخليل, in full خليل الرحمان (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(*a*) Exod. 6:18; 1 Ch. 5:28; Patron. ־ִי Nu. 3:27.—(*b*) 1 Ch. 2:42, 43.

חֶבְרִי [*Heberites*], patron. from pr. n. חֶבֶר, Num. 26:45.

חֲבֶרֶת f. *companion, consort, wife*, Mal. 2:14

חֹבֶרֶת f. *junction, place of union*, Ex. 26:4, 10

חָבַשׁ fut. יַחֲבשׁ once יַחְבֹּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(*a*) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, סוּף חָבוּשׁ לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וָאֶחְבָּשֵׁךְ בַּשֵּׁשׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(*b*) *to bind up a wound*, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ *a healer, physician*, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) *to saddle* a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) *to bind fast, to shut up*, Job 40:13, פְּנֵיהֶם חֲבשׁ בַּטָּמוּן "shut up their faces in darkness." See PIEL No. 2.

(4) *to bind by allegiance, to rule*, Job 34:17, הַאַף שׂוֹנֵא מִשְׁפָּט יַחֲבוֹשׁ "shall then he who hateth right be able to govern?" Some here take אַף in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

Piel—(1) *to bind up* (wounds), followed by לְ of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּכִי נְהָרוֹת חִבֵּשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

Pual, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Æth. ኅብስት: Arabic خُبْز bread, خَبَزَ to bake bread. Hence מַחֲבַת a cooking pan, and—

חֲבִתִּים m. plur. *things cooked*, or *baked pastry*, 1 Ch. 9:31; compare מַחֲבַת.

חַג constr. and followed by לְ (Ex. 12:14; Num. 29:12) חַג, with suff. חַגִּי m.

(1) *a festival* (from the root חָגַג), Ex. 10:9; 12:14. חַג חַג, עָשָׂה חַג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud κατ' ἐξοχὴν, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجّ pilgrimage to Mecca."]

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אִסְרוּ־חַג בַּעֲבֹתִים "bind the sacrifice with cords." Ex. 23:18, חֵלֶב חַגִּי "the fat of my sacrifice;" Mal. 2:3. Compare מוֹעֵד 2 Ch. 30:22.

חָגָּא i. q. חָגָּה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָגַג No. 3.

חָגַב an unused root. Arab. حجب to hide, to veil. Hence—

חָגָב m.—(1) *a locust*, winged and edible (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חרגבה which may signify *a leaper*, compare Arab. حرجل; and from חרגב then might come the triliteral חָגָב; comp. חָגַל, حرجل."]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חֲגָבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א׳]; Neh. 7:48.

חָגַג (kindred to the root חוּג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16.

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac ܚܓ, ܚܓܐ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָגָּא fear. Hence are derived חַג, חָגָּא, and the proper names חַגַּי, חַגִּי, חַגִּיָּה, חַגִּית.

חָגָה an unused root, i. q. Arabic حَجَا to take refuge with some one, whence—

חֲגָוִים m. pl. חַגְוֵי־הַסֶּלַע *places of refuge in the rocks* [perhaps *dwellings carved in the rocks*], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحْجَأ a refuge, an asylum. Syr. ܚܓܘܐ, ܚܓܐ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חֲגוֹר [of the form קָטוֹל], m., pr. verbal adj. from the root חָגַר—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חֲגוֹרֵי אֵזוֹר "girded with a girdle", compare 2 Ki. 3:21.

חֲגוֹרָה f. *a girdle*, 2 Sam. 18:11 (from the root חָגַר), *an apron*, Gen. 3:7.

חַגַּי ("festive," from חַג with the termination ַי i. q. ִי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חַגִּי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חַגִּיִּי] ibid.

חַגִּיָּה ("festival of Jehovah"), [*Haggiah*], pr. n. m., 1 Ch. 6:15.

חַגִּית ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָגַל an unused root. Arabic حجل to advance by short leaps in the manner of a crow, or of a man with his feet tied. This triliteral appears to have sprung from the quadriliteral חַרְגֹּל (which see), by omitting ר. Hence—

חָגְלָה ("a partridge"), like Arab. حَجَل, Syr ܚܓܠܐ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1; 36:11.

חָגַר fut. יַחְגֹּר TO GIRD. ["Cognate roots, Arab. حجر to restrain. Syr. ܚܓܪ to lame."] Construed variously—(*a*) with an acc. of the member girded, 2 Ki. 4:29; 9:1; also with בְּ before that *with* which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(*b*) with an acc. of the garment or girdle, e. g. חָגַר אֶת־הַחֶרֶב "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4, חָגַר שַׂק *to gird* himself *with sackcloth*, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, מִכֹּל חֹגֵר חֲגֹרָה "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָגוּר אֵפוֹד 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חֲגֻרַת שַׂק "girded with sackcloth;" sometimes used elliptically Joel 1:13, חִגְרוּ "gird yourselves (with sackcloth)." 2 Sa. 21:16, וְהוּא חָגוּר חֲדָשָׁה "he being girded with a new (sword)." Metaph. Ps. 65:13, גִּיל גְּבָעוֹת תַּחְגֹּרְנָה "the hills are girded with joy" (compare verse 14). Ps. 76:11—(*c*) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with בְּ of the girdle *with* which, Lev. 8:7; 16:4.—(*d*) absol. *to gird oneself*, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, וְיַחְגְּרוּ מִמִּסְגְּרוֹתָם "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, מַחֲגֹרֶת, חֲגוֹרָה, חָגוֹר.

חַד m. חֲדָא, חֲדָה f. Ch. *one*, for the Heb. אֶחָד, the א being cast away by aphæresis. It is used—(*a*) often for the indefinite article, Dan. 2:31, צְלֵם חַד "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(*b*) fem. חֲדָה is used for the ordinal number, especially in the enumeration of years; שְׁנַת חֲדָה לְכֹרֶשׁ Germ. das Jahr Eins des Cyrus, Ezr. 5:13; 6:3; Dan. 7:1. —(*c*) חַד prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חַד־שִׁבְעָה עַל דִּי "seven-fold more than" (in the same manner as the Syr. ܚܕ).—(*d*) כַּחֲדָה like as one, *at once*, i. e. *together* (Heb. כְּאֶחָד), Dan. 2:35.

I. **חַד** fem. חַדָּה (from the root חָדַד), *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. **חַד** i.q. Ch. חַד, Heb. אֶחָד *one*, Eze. 33:30.

חָדַד [future יַחַד]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حدّ fut. I. Kindred roots, גָּדַד, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, θοός, Lat. *acer*, Syr. ܚܪܝܦ. Hab. 1:8. Comp. חָרַץ.

HIPHIL, *to sharpen*. Pro. 27:17, בַּרְזֶל בְּבַרְזֶל יָחַד וְאִישׁ יַחַד פְּנֵי־רֵעֵהוּ "as iron is sharpened on iron, so a man sharpens the face of another." יָחַד is fut. A. Kal for יֵחַד, יַחַד fut. Hiphil, formed in the Chaldee manner for יָחֵד, יָחֵד, like יָחֵל Num. 30:3, אָחֵל Eze. 39:7. See Lehrg. § 38, 1; 103, note 14.

HOPHAL הוּחַד *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חַד No. I, חַדּוּדִים, pr. n. חָדִיד.

חֲדַד ("sharpness"), [*Hadad*], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חֲדַר is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָדָה fut. apoc. יִחַדְּ TO BE GLAD. (Syriac ܚܕܝ חֲדָא id. In the western languages there accord with this, γηθέω, γαθέω, to rejoice.) Ex. 18:9. Job 3:6, אַל יִחַדְּ בִּימֵי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, חֶדְוָה [pr. n. יַחְדִּיאֵל, יֶחְדְּיָהוּ].

חַדּוּד (from the root חָדַד), *sharp*, and perhaps as a subst. *sharpness, a point*, Job 41:22, חַדּוּדֵי חָרֶשׂ *sharpnesses of a potsherd, sharp potsherds*, used of the scales of a crocodile; comp. Ælian. Hist. Anim. x. 24.

חֶדְוָה f. *joy, gladness*, 1 Ch. 16:27; Neh. 8:10; from the root חָדָה. In the Chaldee portion of the Scripture, Ezr. 6:16.

חָדִיד ("sharp"), [*Hadid*], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; 'Αδιδά, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חֲדִין Ch. pl. *breast*; Heb. חָזֶה Dan. 2:32. (In the Targums the sing. חֲדִי occurs.)

חָדַל & **חָדֵל** fut. יֶחְדַּל.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خذل id.; also, *to forsake, to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word דָּלַל, which have the meaning of being pendulous and flaccid.)

Constr.—(*a*) with a gerund following, Gen. 11:8, וַיַּחְדְּלוּ לִבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חִדְלוּ הָרֵעַ "cease to do evil;" and with a verbal noun, Job 3:17, חָדְלוּ רֹגֶז "they cease to trouble."—(*b*) absol. *to cease* (from labour). 1 Sa. 2:5, רְעֵבִים חָדֵלּוּ "the hungry have left off (working);" also, *to rest*, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers. —(*c*) absol. i.q. *to cease to be, to come to an end.* Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, *to fail, to be wanting.* Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) *to cease* or *desist* from any thing, followed by מִן before an inf. 1 Ki. 15:21; hence, *to beware of doing anything*, Ex. 23:5 ["as to this passage see under עָזַב"]; *to give anything up*, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. *to leave, to let alone*, Ex. 14:12; Job 7:16; 10:20; and followed by מִן Isa. 2:22, חִדְלוּ לָכֶם מִן הָאָדָם "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, חֲדַל לְךָ מֵאֱלֹהִים "forbear from God," i. e. do not oppose him any more.

(3) *to leave* something undone, *not to do* something, *to forbear* doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֲנֵלֵךְ...אִם נֶחְדָּל "shall we go ...or shall we not go?" gehen wir... oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָדֵל m. verbal adj.—(1) *ceasing to be something, frail*, Ps. 39:5.

(2) *forbearing to do something*, Eze. 3:27.

(3) intrans. *made destitute, forsaken* (compare Arab. مخذول id.). Isa. 53:3, חֲדַל אִישִׁים "forsaken by men;" compare Job 19:14.

חֶדֶל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חָדַל No. 1, *b*; comp. דּוּמִיָּה. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

חַדְלָי ("rest" ["for חֲדַלְיָה 'rest of God'"]), *Hadlai*], pr. n. m. 2 Ch. 28:12.

חָדַק an unused root, i. q. خدق to prick, to sting; to which حدق to be sour, e. g. as vinegar, and حدق to be sharp-sighted, are kindred words Hence—

חֵדֶק Mic. 7:4, and **חֶדֶק** Prov. 15:19, a kind of *thorn*. Arab. حدق *melongena spinosa*, see Abulfadli ap. Celsium in Hierob. ii. page 40, seq.

חִדֶּקֶל [*Hiddekel*], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans דִּגְלָא, ܕܩܠܬ, Arabic دجلة, دجلة, Zend. *Teg'er*, Pehlev. *Teg'era;* whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חַשְׁמַנִּים and others. [In Thes. the prefix is taken to be חַד *active, vehement, rapid;* so that this name would be pleonastic: *Teg'er* having a similar meaning.]

חָדַר i. q. Syr. ܚܕܪ TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as חָצַר and גָּדַר, which see. The Arabic خدر a curtain, and خدر to be hid behind a curtain; also, Æth. ኀደረ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חֶרֶב הַחֹדֶרֶת לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Æth.). The ancient versions have "a sword frightening them," as though it were the same as חָרֵדָה. Hence—

חֶדֶר const. חֲדַר with suff. חֶדְרוֹ, plur. חֲדָרִים const. חַדְרֵי m.

(1) *a chamber*, especially an *inner* apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4. (Arab. خدر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare יְרִיעָה the curtain of a tent, and Syr. ܚܕܪܐ a tent.)

(2) metaph. חַדְרֵי־תֵמָן Job 9:9, the chambers of the south, the most remote southern regions, comp. יַרְכְּתֵי צָפוֹן—חַדְרֵי־בָטֶן the innermost parts of the breast, Pro. 18:8; 26:22. חַדְרֵי־מָוֶת "the chambers of death," i. e. of Hades.

[**חֲדַד** *Hadar*, pr. n., Gen. 25:15.]

חַדְרָךְ ("dwelling," from חָדַר and ךְ formative,

as in נֵזֶר), [*Hadrach*], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חָדַשׁ unused in Kal, TO BE NEW. Arab. حدث to be new, recent. IV. to produce something new; but Conj. III. IV. also *to polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חָדַד, חָדַק, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חֲדַת.

PIEL *to renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially *to repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, *to renew oneself*, Ps. 103:5. Hence—

חָדָשׁ f. חֲדָשָׁה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deu. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year;* of grain (opposed to יָשָׁן), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; "new gods," i.e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to חָגוּר חֲדָשָׁה 2 Sa. 21:16, see חָגַר.

חֹדֶשׁ m. [suff. חָדְשׁוֹ, plur. חֳדָשִׁים] *the new moon, the day of the new moon*, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, בַּחֹדֶשׁ הַשְּׁלִישִׁי "on the third calends" (the third new moon), i. e. the first of the third lunar month. Hos. 5:7, עַתָּה יֹאכְלֵם חֹדֶשׁ "now shall a new moon devour them," i. e. they shall be destroyed at the time of the new moon.

(2) a lunar *month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֹדֶשׁ יָמִים the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [*Hodesh*], pr. n. f., 1 Ch. 8:9.

חָדְשִׁי metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[**חֲדָשָׁה** *Hadasha*, pr. n. of a place, Josh. 15:37.]

חֲדַת Chald. *to be new*, i. q. חָדַשׁ. Hence—

חֲדַת Chald. adj. *new*, Ezr. 6:4 Syr. ܚܕܬܐ.

חָוָא see חָוָה.

חוּב TO BE, OR TO BE MADE, LIABLE TO PENALTY like Syr. ܚܳܒ, Arab. حَابَ, used of a debt (Eze. 18 7), and of an offence.

PIEL חִיֵּב *to make* some one *liable to penalty*, Dan. 1:10. Hence—

חוֹב m. *a debt*, Eze. 18:7.

חוֹבָה ("a hiding place"), [*Hobah*], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חוּג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. ܚܳܓ to go in a circle, ܚܽܘܓܳܐ a circle. Kindred roots are חָגַג and עוּג). Hence מְחוּגָה and—

חוּג m. *a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חוּד—(1) properly i. q. Arab حَاد Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חִידָה an enigma, a parable, which is joined to this verb, and then it signifies—

(2) *to propose an enigma*, Jud. 14:12, seq.; *to set forth a parable* Eze. 17:2. Compare מְלִיצָה and לוּץ and Gr. ἐμπλέκειν αἰνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִידָה may not be used for חִדָּה and signify a smart saying; for חוּד may be a denominative derived from it.) Hence אֲחִידָה, חִידָה.

חָוָה a root unused in Kal.—(1) properly TO BREATHE (see with regard to this power in the syllable הב, אב, או under the roots אָהַב, אָוָה, הָבַל), comp. PIEL. Hence—

(2) *to live*, i. q. חָיָה, compare the noun חַוָּה.

PIEL חִוָּה prop. to breathe out, hence *to declare, to shew*, a word used in poetry instead of the prosaic הִגִּיד (Chald. and Syr. חַוִּי, ܚܰܘܺܝ, Arabic transp. وحى, like צִוָּה Arab. وصى). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives אַחְוָה [יְחִיאֵל, חַוִּי, חַוָּה].

חֲוָה Chald. not used in Kal.

Pael חַוִּא, i. q. Hebr. חִוָּה *to shew, to declare*, Dan. 2:11; followed by לְ of pers., Dan. 2:24, with suff. 5:7.

Aphel inf. הַחֲוָיָה, fut. יְהַחֲוֵה id.; followed by לְ Dan. 2:16, 27, acc. 2:6, 9.

Derivative אַחֲוָיָה.

חַוָּה i. q. חַיָּה (from the root חָוָה = חָיָה, comp. הָוָה and הָיָה), f.

(1) *life*. Hence [*Eve*], pr. n. of the first woman, as being the mother of all living (אֵם כָּל־חָי), Gen. 3:20; 4:1. LXX. Εὔα (comp. חִוִּי, Εὐαῖος). Vulg. *Heva*.

(2) i. q. חַיָּה No. 2, Arab. حَيّ a family, a tribe, especially of Nomades, hence *a village of Nomades, a village* ["prop. place where one *lives*, dwells, so Germ. leben in pr. n. Eisleben, Aschersleben"], (as on the contrary אֹהֶל, أهل properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חוז an unused root, whence מָחוֹז which see.

חוֹזַי ("prophet"), pr. n. m. 2 Ch. 33:19.

חוֹחַ m.—(1) [In Thes. this noun is rightly referred to the root חָוָה] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חוֹחִים Cant. 2:2; and with ו moveable, חֲוָחִים 1 Sam. 13:6, *thorn-bushes, thickets*.

(2) i. q. חָח *a hook*, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words ܚܘܚܐ, خوخ, *prunus spinosa*, and also there are in Hebrew the cognate words חָח and חָחִי. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs עו, sometimes עע and לה, comp. אָח a brother, see Lehrg. p. 602.)

חוט Chald. TO SEW, TO SEW TOGETHER, Syriac ܚܛ, Arab. خاط Med. Ye id.

Aphel, *to repair* a wall, Ezr. 4:12; comp. רְקַע. Hence—

חוּט m.—(1) *a thread, a line*, Judges 16:12, Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, מִחוּט וְעַד שְׂרוֹךְ נַעַל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin *neque hilum* (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for *neque filum*, whence *nihil*. A similar proverb is used in Arabic لا فتيلا, see Hamasa, Schultens, p. 404.

(2) *a rope, cord* [collect. of No. 1 in Thes.], Josh. 2:18.

חִוִּי (perh. "belonging to a village," from חַוָּה = חַוָּה No. 2). A Gentile noun, *a Hivite*, generally used collectively, the Hivites (LXX. Εὐαῖος), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חֲוִילָה [*Havilah*], pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοταῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawîla as a town or district (حويلة) *Hawilah*.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalitæ are to be understood, who inhabit the shore of the Sinus Avalitis (now *Zeila*) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of הוילה زيلة = زيلع Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of *the land of Havilah* (אֶרֶץ הַחֲוִילָה), Gen. 2:11, abounding in *gold*, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean *Chwala* on the Caspian sea, which in Russian is called Chwalinskoje More.

חוּל & חִיל fut. יָחוּל and יָחִיל, apoc. יָחֵל (Psalm 97:4), יָחֶל (1 Sam. 31:3), וְתָחֹל (Jer. 51:29), imp.

חוּלִי Micah 4:10, and חִילִי Ps. 96:9, prop. TO TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* (Arabic حَالَ Med. Waw to be changed, to be turned, حَوْلَ round about, حَوْلٌ a year, حُوَّلٌ *full of turns, wily.* Kindred words are آلَ to return, to turn oneself round, عَالَ to turn away, and in Hebrew, אוּל, Gr. *εἰλέω, εἰλύω, ἴλλω.* Hence, with Vav hardened as it were into Beth, has sprung חָבַל No. 1.) Hence—

(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun מָחוֹל.

(2) *to be twisted, to be hurled* on or against something (geschwungen, geschleudert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by עַל Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, יָחֻלוּ עַל רֹאשׁ יוֹאָב וגו׳ "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לֹא חָלוּ בָהּ יָדַיִם "no (human) hands were hurled (put) upon her." It is more frequently used thus in the Targums, see Buxtorf, p. 719. (Arab. حَالَ to leap on a horse, sich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by عَلَى and بِ.)

(3) *to twist oneself* in pain, *to writhe, to be in pain* (comp. חָבַל No. I), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by לְ to mourn on account of any thing, Mic. 1:12; hence—

(4) *to bring forth*, Isa. 54:1.

(5) *to tremble*, probably from the leaping and palpitation of the heart (comp. גִּיל No. 2,) [" from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by מִן of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) *to be strong* or *firm;* verbs that have the signification of binding or twisting, are applied to strength; see קָשַׁר, חָזַק, כָּרַם. (Arab. حَالَ Med. Waw id. Aram. Pael חַיֵּל *to make firm.* Æth. ኀየለ: whence חַיִל strength). Psal. 10:5, יָחִילוּ דְרָכָיו "his ways are firm," i.e. his affairs go on prosperously; Job 20:21, לֹא יָחִיל טוּבוֹ "his welfare shall not endure."

(7) *to wait, to stay, to delay*, i. q. יָחַל. Gen. 8:10; Jud. 3:25.

HIPHIL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. יוּחַל pass. of Kal No. 4, *to be born*, Isa. 66:8.

PILEL חוֹלֵל—(1) i. q. Kal No. 1, *to dance in a circle*, Jud. 21:23.

(2) i. q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form* Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, *to tremble*, Job 26:5.

(4) i. q. Kal No. 7, *to wait for*, Job 35:14.

PULAL חוֹלַל *to be born, to be brought forth*, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL הִתְחוֹלֵל—(1) *to twist oneself, to hurl oneself*, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL הִתְחַלְחֵל *to be grieved*, Est. 4:4.

Derivatives [חוּל], חֵיל, חִיל, חֵל, חִילוֹן, חִיל, חִילָה, חַלּוֹן, מְחוֹלָה, מָחוֹל, חַלְחָלָה.

חוֹל m. *sand* (Syr. ܚܠܐ), either so called from the idea of rolling and sliding (q. d. Gerölle), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. *The sand of the sea* (חוֹל הַיָּם, poet. חוֹל יַמִּים) is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3. —Job 29:18, in this passage the Hebrew interpreters understand *the phœnix* to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חוּל [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חוּל ("circle"), [*Hul*], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Hûleh (ارض الحولة *Ard-El-Hûleh*), near the sources of the Jordan.

חוּם an unused root; *to be black*, properly to be burned or scorched; comp. the cognate חָמַם, Arab. حَمَّ to be black. Hence—

חוּם adj. *black*, Gen. 30:32, seq.

חוֹמָה f. *a wall*, from the root חָמָה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally *the wall of a town*, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חוֹמוֹת *walls*, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city...... and brazen walls," although in the same phrase, Jer. 15:20. the singular is used.

From the pl. is formed the dual חוֹמֹתַיִם *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence בֵּין הַחֹמֹתַיִם between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrg. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חוּס fut. יָחוּס, יָחֹס, 1 pers. אָחוּס—(1) TO PITY, TO HAVE COMPASSION on any one; followed by עַל Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, אַתָּה חַסְתָּ עַל־הַקִּיקָיוֹן "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by עַל Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. ܚܳܣ, seq. ܥܰܠ id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the *eye* than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. חָזַק, רָפָה: pining away, also to the eyes, see כָּלָה). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. nachsehn, Nachsicht, durch die Finger sehn. Thus Deut. 7:16, לֹא־תָחוֹס עֵינְךָ עֲלֵיהֶם "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, עֵינְכֶם אַל־תָּחֹס עַל כְּלֵיכֶם "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, וַתָּחָס עָלֶיךָ "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

חוֹף, **חֹף** m. *the shore*, as being washed by the sea; from the root חָפַף No. II. to rub off, to wipe off, to wash; whence Arab. حافة, حفف the coasts and shore of the sea. Of the same origin are ساحل and ܚܦܳܐ the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חוּפָם (perhaps "inhabitant of the shore," from חוֹף), [*Hupham*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which חֻפִּים is found, Gen. 46:21; whence patron. חוּפָמִי Nu. loc. cit.

חוּץ an unused root. Syr. ܚܳܨ Pael ܚܰܝܶܨ *to inclose, to surround;* comp. حاط, حيص to surround Hence חַיִץ a wall, and—

חוּץ m. properly a wall; hence especially *the outside* (of a house), and thus מִבַּיִת וּמִחוּץ within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(*a*) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. חוּצוֹת Job 5:10; Isa. 5:25; 10:6.—(*b*) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. בַּר), whence there are opposed to each other אֶרֶץ וְחוּצוֹת Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e. g. מוֹלֶדֶת־חוּץ born abroad, i. e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deu. 23:13. So also with ה parag. חוּצָה *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. הַחוּץ *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and הַחוּצָה Gen. 15:5. With prepositions—(*a*) בַּחוּץ *without* (in the open place), Gen. 9:22.—(*b*) לַחוּץ poet. id. Psa. 41:7, and לַחוּצָה 2 Chr. 32:5.—(*c*) מִחוּץ *without, on the outside*, as opposed to מִבַּיִת within, Gen. 6:14. מֵהַחוּץ id. Eze. 41:25.—(*d*) מִחוּץ לְ *without* (in a state of rest, as opposed to motion), e. g. מִחוּץ לָעִיר without (or outside the city), Gen. 19:16; 24:11. מִחוּצָה לְ Ezekiel 40:40, 44.—(*e*) אֶל־מִחוּץ לְ *without* (after verbs of motion), Nu. 5:3, 4, אֶל־מִחוּץ לַמַּחֲנֶה "without the camp;" Deut. 23:11; Lev. 4:12. Metaph. —(*f*) חוּץ מִן *besides*, Eccl. 2:25. (So Ch. בַּר מִן, Syr., Sam. and Zab. ܠܒܰܪ ܡܶܢ.) Hence חִיצוֹן.

["**חוּק** an unused root, i. q. Arab. حاق to surround, to embrace. It seems to have sprung from חָבַק, the ב being softened. Hence חוֹק (כ׳) and חֵיק."]

חוֹק (ו or ו) i. q. חֵיק *bosom*, Ps. 74:11 כתיב.

[**חוּקֹק** pr. n. 1 Ch. 6:60, see חֻקֹּק.]

חָוַר fut. יֶחְוַר TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. ܚܘܰܪ, חֲוַר id.; Arab. with Waw quiescent, حار to be bleached (of a garment). Hence חוּר, חוּר No. I, and חֹרִי, חָוָר.

["(2) figuratively, *to be splendid, noble*, i. q. חָרַר No. 2. See traces of this signification in חוֹרָה, חֹרִים." Thes.]

חוּר an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

...ives חוֹר, חֹר No. II, a hole, a cavern, and the proper names חוּרִי, חָוְרָן; compare some of the derivatives of the root خار, as خوران foramen ani, خور the mouth of a river, bay of the sea. Kindred roots are כּוּר and غار; whence מְעָרָה, مغارة, غار a cavern.

I. חוּר & חֻר m. *white* and *fine linen*, from the root חָוַר. LXX. βύσσος. Est. 1:6; 8:15.

II. חוּר m.—(1) i. q. חוֹר No. II, *a hole*, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. Loch), Isa. 42:22. Root חור No. II.

(2) [*Hur*], pr. n. of several men—(*a*) of a Midianite king, Num. 31:8; Josh. 13:21.—(*b*) of the husband of Miriam, the sister of Moses, [on what *authority* does this description of Hur rest?], Ex. 17:10; 24:14.—(*c*) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(*d*) Neh. 3:9.—(*e*) 1 Ki. 4:8.

I. חוֹר i.q. חור No. I, *white linen*. Pl. חֹרִי (poet. for חֹרִים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. حرير white silk, Æthiopic ሐሪር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חָוַר.

II. חוֹר m.—(1) *a hole*, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) *a cavern*, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חוֹרִים *free-born, nobles*, see חֹר.

חִוָּר m. Ch. *white*, Dan. 7:9, from the root חָוַר.

חוֹרִי see חֹרִי.

חוּרִי (perhaps "linen-worker," from חור No. I, like Arabic حريرى Hariri), [*Huri*], pr.n. m. 1 Ch. 5:14.

חוּרַי (id. Chald.), [*Hurai*], see חוּרַי.

חוּרָם (perhaps "noble," "free-born," from חֹר with the termination ָם), *Huram*, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חִירָם 2 Sam. 5:11; 1 Ki. 5:15 [" called in Greek Εἴρωμος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חִירוֹם 1 Ki. 7:40; חִירָם 2 Ch. loc. cit. כתיב; חוּרָם אָבִי 2 Chr. 2:12 and חוּרָם אָבִיו 4:16 (where either the one reading or the other must have been corrupted); [however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חַוְרָן [*Hauran*], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גּוֹלָן) and Batanæa, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Αὐρανῖτις, Ὠρανῖτις; Arabic حوران. It undoubtedly takes its name from the number of its *caverns* (חוֹר), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חוּשׁ [" Once חִישׁ Psa. 71:12 (כ')."]—(1) TO MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoetic, as though imitating the sound of very hasty motion; like the German huschen, transit. haschen; also, hasten, Hast, hetzen. Kindred roots are, Arab. هز to move, to agitate, to excite to speed, hissen, hetzen; هزهز id.; هزع to agitate; intrans. to be swift; حشى to fear; Heb. חָסָה to flee, to flee for refuge; עוּשׁ, עוּז, عاذ, which see). Constr.—(*a*) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(*b*) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, לְעֶזְרָתִי חוּשָׁה "make haste for my help." Psa. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, אֱלֹהִים חוּשָׁה לִּי "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, בַּעֲבוּר חוּשִׁי בִי "on account of my hasting within me," i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, מִי יֹאכַל וּמִי יָחוּשׁ "who eats, who makes haste?" i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr. ܚܫ and ܐܬܚܫ to feel, to perceive; ܚܘܫܐ a passion of the mind; ܚܫܐ̈ lust; Arabic حسّ to feel whence حسّ and the kindred word حاشة; Æthiop. ሕዋስ: sense, feeling.)

Hiphil—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נוס"], Isa. 28:16.

Derivatives חִישׁ and the following proper names.

חוּשָׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שׁוּחָה, patron. חוּשָׁתִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חוּשַׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חוּשִׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שׁוּחָם.—(2) 1 Ch. 7:12 [חֻשִׁים].—(3) 1 Ch. 8:8, 11.

["חוּשָׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָׁם, Gen. 36:34, 35."]

חוּת a spurious root introduced by some on account of the form יְחִיתַן Hab. 2:17, which is, however, for יְחִתַּן from חָתַת.

חוֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خَاتَم and خَاتِم.

(2) [*Hotham*], pr. n. masc.—(*a*) 1 Chr. 7:32.—(*b*) 11:44.

חֲזָאֵל pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. בֵּית ח׳ the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חָזָה fut. יֶחֱזֶה apoc. יַחַז Micah 4:11; in pause אֶחֱזֶ Job 23:9, *to see, to behold*, a word of frequent use in Aramæan (ܚܙܐ, חֲזָא, חֲזָא), for the Hebrew רָאָה. In Hebrew this root is principally poetical, like Germ. schauen, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to know Him as propitious*, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, הַמַּשָּׂא אֲשֶׁר חָזָה ח׳ "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חָזוּ שָׁוְא "they have seen vain things;" Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, נְבִיאַיִךְ חָזוּ לָךְ שָׁוְא "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by בְּ *to look upon, to contemplate*, anschauen, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. בְּ letter B, 4), Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11.

(4) *to choose* for oneself, sich ausersehn, Ex. 18:21 Isa. 57:8; compare רָאָה לוֹ Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except מַחֲזֶה, מֶחֱזָה, חִזָּיוֹן, and the proper names חֲזָאֵל, חֲזָיָה, חֶזְיוֹן, [חֲזָאֵל, יַחֲזִיאֵל, יַחְזְיָה, מַחֲזִיאוֹת.]

חֲזָה & חֲזָא Chald. *to see*, Dan. 5:5, 23; 3:19, חַד־שִׁבְעָה עַל דִּי חֲזֵה "one sevenfold (more) than (ever was) seen." Inf. מֶחֱזָא Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חָזֶה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חָזוֹת 9:20, 21. (Chald. in plur. חֲדִין which see).

חֹזֶה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נָבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רֹאֶה Isa. 28:7), and abstr."] i. q. חָזוּת No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision*, hence *a covenant*"].

חֲזוֹ (perhaps for חָזוּת "a vision"), [*Hazo*], pr. n of a son of Nahor, Gen. 22:22.

חֵזוּ emph. חֶזְוָא, suff. חֶזְוִי, plur. חֶזְוִין Chald. m.—(1) *a vision, something seen*, φαντασία, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect,* Dan. 7:20. (Syr. ܚܙܘܐ.)

חָזוֹן m. (from the root חָזָה).—(1) *a divine vision* ["*a vision,* spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a divine *revelation,* 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle,* often collectively (compare ὅραμα, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חָזוּת f. *vision, revelation,* 2 Ch. 9:29; from the root חָזָה.

חֲזוֹת Chald. *view, prospect, sight,* Dan. 4:8, 17.

חָזוּת f. (with Kametz impure), from the root חָזָה —(1) *appearance, aspect,* especially of something grand or handsome, (compare מַרְאֶה). Dan. 8:5, קֶרֶן חָזוּת *a conspicuous* or *great horn,* verse 8, וַתַּעֲלֶינָה חָזוּת אַרְבַּע "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) a prophetic *vision,* Isa. 21:2.

(3) *a revelation, a law,* hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חֹזֶה verse 15); 29:11.

חָזַז an unused root. Arab. خَزَّ to pierce through, e.g. with an arrow, حَزَّ to cut into, to perforate, to wound. A kindred root is חָצַץ. Hence חָזִיז.

חֲזָיאֵל ("the vision of God;" ["seen by God"]), [*Haziel*], pr. n. m., 1 Ch. 23:9.

חֲזָיָה ("whom Jehovah watches over"), [*Hazaiah*], pr.n. m., Neh. 11:5.

חֶזְיוֹן ("vision"), [*Hezion*], pr.n. m., 1 Kings 15:18.

חִזָּיוֹן m. constr. חֶזְיוֹן pl. חֶזְיוֹנוֹת—(1) *a vision,* Job 4:13; 7:14; 20:8.

(2) *a revelation,* 2 Sam. 7:17. גֵּי חִזָּיוֹן Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to הציון (whence LXX. Σιών), or to מֹרִיָּה, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חָזִיז or **חֲזִיז** m. (from the root חָזַז), properly *an arrow,* hence *lightning;* Zec. 10:1; more fully חֲזִיז קֹלוֹת lightning of thunders, Job 28:26; 38:25.

חֲזִיר m. *hog, swine,* Levit. 11:7. Syr. ܚܙܝܪܐ, Arab. خِنْزِير with the insertion of Nun, id., whence the verb خَزِرَ to have narrow (piglike) eyes, seems to be derived.

חֵזִיר ("swine"), [*Hezer*], pr.n. m. 1 Ch. 24:15; Neh. 10:21.

חָזַק fut. יֶחֱזַק—(1) TO TIE FAST, TO BIND bonds strongly. (Arab. حَزَقَ and حَزَكَ id., Syr. to gird. Of the same stock are the Hebrew חָשַׁק and Gr. ἴσχω, ἰσχύω, ἰσχύς, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast,* Isa. 28:22. Hence—

(2) *to hold fast, to stick fast.* 2 Sam. 18:9, וַיֶּחֱזַק רֹאשׁוֹ בָאֵלָה "and his head held (stuck) fast in the terebinth." So חָ׳ בַּתּוֹרָה to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by לְ with an inf. *to persist* in any thing, *to be constant, to be earnest,* or *assiduous,* Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm.* (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots קָשַׁל, חוּל, חָבַל, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help,* 2 Ch. 28:20. More often intrans. *to be firm* or *strong, to become strong.* It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by מִן *to prevail* over, *to be stronger* than, 1 Sa. 17:50; followed by עַל id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively —(*a*) of the health of the body, *to become strong, to recover,* Isa. 39:1.—(*b*) of the mind, *to be strong, to be undaunted.* So in the expression חֲזַק וֶאֱמָץ (Gr ἴσχεω) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong,* as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root חוּם).—(*c*) *to be confirmed,* or *established,* e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(*d*) in a bad sense, *to be hardened, to be obstinate,* spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13

(4) *to be urgent* upon any one, *to be pressing;* followed by עַל Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

Piel חִזֵּק—(1) causat. of Kal No. 1, *to bind a girdle on to* some one, *to gird* him; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen,* especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by לְ 1 Chron. 26:27; compare Neh. 3:19. Especially—(*a*) *to heal* (see Kal No. 3, *a*), Eze. 34:4, 16.—(*b*) *to strengthen one's hand,* i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חִזֵּק יָדָיו to strengthen one's own hands, to take courage, Neh. 2:18.—(*c*) *to aid* or *assist* any one, 2 Ch. 29:34. Ezr. 6:22; 1:6, "and all their neighbours חִזְּקוּ בִידֵיהֶם בִּכְלֵי־כֶסֶף strengthened them with vessels of silver," i. e. gave to them, etc.—(*d*) in a bad sense, with the addition of לֵב *to harden* the heart, *to make obstinate,* Ex. 4:21. חִזֵּק לִבּוֹ, פָּנָיו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, יְחַזְּקוּ לָמוֹ דָּבָר רָע "they are obstinate in doing wickedly."

Hiphil הֶחֱזִיק—(1) *to bind fast* to anything, hence *to join to,* in the expression הֶחֱזִיק יָדוֹ בְּ to join one's hand to something, i. e. *to take hold* of it (compare Gr. ἴσχω, to hold). Gen. 21:18, הַחֲזִיקִי אֶת־יָדֵךְ בּוֹ "join thy hand to him," i. e. take hold of him. Elsewhere without יָד, followed by בְּ of the person or thing, *to take hold of, to seize, to catch* any one, or any thing (comp. Gr. κρατεῖν τινος), Ex. 4:4; Deu. 22:25; 25:11; also followed by לְ 2 Sam. 15:5; עַל Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, הֶחֱזִיקֵךְ חִיל "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, רֶטֶט הֶחֱזִיקָה "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna,* and vice versâ, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum,* we are taken hold of by compassion, etc. Compare Heb. אָחַז Job 18:20; 21:6.) But *to take hold of* any one is often—(*a*) i. q. *to hold fast, to retain,* Exod. 9:2; Jud. 19:4.—(*b*) *to receive, to take in, to hold,* as a vessel, 2 Ch. 4:5.—(*c*) *to get possession of,* Dan. 11:21.

(2) *to adhere, to hold fast to* any thing, e.g. justice, innocence, Job 2:3, 9; 27:6; followed by עַל of pers., Neh. 10:30.

(3) *to make strong* or *firm,* hence—(*a*) *to restore, rebuild* or *repair* (edifices [or any thing similar]), Nehem. 5:16; Ezek. 27:9, 27.—(*b*) *to strengthen* [persons], Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere,* Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(*c*) *to aid, assist,* followed by בְּ Levit. 25:35; compare מַחֲזִיק a helper, Dan. 11:1; followed by an acc., verse 6.

Hithpael.—(1) *to be confirmed,* or *established,* used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself,* i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong,* or *energetic,* 2 Sam. 10:12; followed by לִפְנֵי against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist,* followed by בְּ and עִם 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חִזְקִיָּה, יְחֶזְקֵאל, יְחִזְקִיָּהוּ]—

חָזָק m. verbal adj.—(1) *firm,* in a bad sense *hardened.* Eze. 3:9, חִזְקֵי־מֵצַח, לֵב "hardened of forehead or heart," i. e. *obstinate.* Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty.* Isa. 40:10, בְּחָזָק יָבוֹא "he will come as a mighty one," see בְּ No. 17.

חָזֵק id. *becoming strong,* Ex. 19:19; 2 Sa. 3:1.

חֵזֶק with suff. חֶזְקִי *strength,* in the sense of help, Ps. 18:2.

חֹזֶק m. *strength,* Ex. 13:3, 14, 16; Am. 6:13.

חֶזְקָה properly inf. of the verb חָזַק—(1) כְּחֶזְקָתוֹ 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, כְּחֶזְקַת־הַיָּד "in the hand (of God) being strong," i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, כְּחֶזְקָתוֹ בְּעָשְׁרוֹ "in his being strong in his riches," i. e. confiding in them.

חָזְקָה f.—(1) *might, violence.* בְּחָזְקָה by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily,* Jud. 4:3; 8:1.

(2) *repair* of a house, 2 Ki. 12:13; compare the verb, Piel No. 2.

חִזְקִי ("strong"), [*Hezeki*], pr. n. m. 1 Chron. 8:17.

חִזְקִיָּה & חִזְקִיָּהוּ ("the might of Jehovah," i. e. given by Jehovah; like the Germ. Gotthard) [*Hezekiah, Hizkiah, Hizkijah*], pr. n. Gr. Ἐζεχίας, Lat. *Ezechias,* borne—(1) by a king of Judah 728—699 B.C., 2 Ki 18:1, 10; also called חִזְקִיָּה

and יְחִזְקִיָּה for יְחִזְקִיָּהוּ, יְחִזְקִיָּהוּ, in the manner of derivatives of the future, (like יְחֶזְקֵאל for יְחִזְקֵאל), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חָזִר see חֲזִיר ["an unused root, Ch. and Syr. חֲזַר, ܚܙܪ to return, to go round, to roll, Arab. خزر to have narrow (qu. piglike?) eyes: this may be a denominative." Hence חֲזִיר, and the proper names חֵזִיר and יַחְזֵרָה.]

חָח with suff. חַחִי pl. חַחִים (with Dagesh forte implied, see Lehrg. § 38:1), properly *a thorn*, i. q. חוֹחַ which see. Hence—

(1) *a ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חוֹחַ No. 2).

(2) *a hook* or *clasp*, to fasten together the garments of women (compare *épingle*, Germ. Spindel, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called נֶזֶם, see Bochart, Hieroz. i. p. 764. [Root חָנָה.]

חָחִי i. q. חָח, pl. Eze. 29:4, where כתיב is חַחִיִּים.

חָטָא fut. יֶחֱטָא—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, *to make a false step, to stumble* (Prov. 19:2), Germ. fehlen, verfehlen, specially fehlschießen, fehltreten. (The same origin is found in Arab. خطئ to miss the mark, opposite to صاب to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἁμαρτάνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of מָצָא to hit upon, to find, German treffen. Prov. 8:36, חֹטְאִי חֹמֵס נַפְשׁוֹ "he who wanders from me, injures his own soul." Opposed to מֹצְאִי verse 35. Job 5:24, "thou numberest thy flock, וְלֹא תֶחֱטָא and missest none;" none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ኀጥአ: not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) *to sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by לְ of the person *against* whom one sins, whence חָטָא לַיהוָה Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by בְּ of the thing in which one has sinned, Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by עַל Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, אֵת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ "that which he hath sinned (taken sinfully) from the holy things."

(3) *to become liable to a penalty* or *forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חוֹטֵא נַפְשׁוֹ "he becomes liable to the penalty of his life," brings his life into danger, compare Hab. 2:10. Gen. 43:9, "unless I bring him back וְחָטָאתִי וגו׳ I shall be liable (i. e. I shall bear the blame) through all my life."

Piel חִטֵּא—(1) *to bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) *to offer for sin*. Levit. 6:19, הַמְחַטֵּא אֹתָהּ "he who offers it" (the sin offering). Levit. 9:15, וַיְחַטְּאֵהוּ "and offered it as a sin-offering."

(3) *to expiate, to cleanse* by a sacred ceremony, i. q. כִּפֶּר, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by עַל Ex. 29:36.

Hiphil הֶחֱטִיא—(1) i. q. Kal No. 1, *to miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, *to lead into sin, to seduce* some one *to sin*, Ex. 23:33. 1 Ki. 15:26, וּבְחַטָּאתוֹ אֲשֶׁר הֶחֱטִיא אֶת־יִשְׂרָאֵל "and in his sin which he made Israel to sin," to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) ["*to cause to be accused of sin*, Deu. 24:4, Ecc. 5:5; also"] i. q. הִרְשִׁיעַ *to declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

Hithpael—(1) i. q. Kal *to miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, *to purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חֵטְא m. with suff. חֶטְאִי plur. חֲטָאִים const. חֶטְאֵי (which is from the form חֶטְא).

[1] *sin, fault*, Lev. 19:17; 22:9. הָיָה חֵטְא בְּ to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

["(2) *penalty of sin*, hence *calamity*, Lament. 3:39." Thes.]

חַטָּא m. [pl. חַטָּאִים, suff. חַטָּאֶיהָ], (with Kametz impure)—(1) *a sinner* [in an emphatic sense], Gen. 13:13.

(2) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חֲטָאָה f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]

חַטָּאָה—(1) f. of the word חַטָּא *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. חַטָּאת—(*a*) *sin*, Ex. 34:7.—(*b*) *penalty of sin* (like חַטָּאת No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק׳).

חַטָּאת constr. חַטַּאת plur. חַטָּאוֹת f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i.e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from אָשָׁם see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב—(1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic حَطَبٌ hewn timber, حَطَبَ to go for timber. A kindred root is חָצַב to cut stones; also קָצַב and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare חָבַר No. 3. Arabic خَطِبَ *to be striped, to be variegated*, used of a garment. Hence [part. pass.] pl. f. חֲטֻבוֹת striped tapestry, Pro. 7:16. Syr. ܚܛܘܒܬܐ a variegated vest, properly striped. The same signification is found in the cognate root قَطَبَ, see Castell, Heptagl. p. 3329.

PUAL pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

[**חֲטֻבוֹת** part. pass. f. pl. of the preceding verb.]

חִטָּה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression חֵלֶב חִטָּה Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so חֵלֶב כִּלְיוֹת חִטָּה fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the medulla or flour of the wheat, μυελὸν ἀνδρῶν; it is also called חֵלֶב חִטִּים Ps. 147:14.

Plural חִטִּים grains of wheat (the sing. is found applied to one grain, חִטָּה, Mishn. Chelaim i. § 9), דּוּשׁ חִטִּים Jer. 12:13; קְצִיר חִטִּים Gen. 30:14; זֶרַע חִטִּים 1 Ch. 21:20; כֹּר חִטִּים 2 Ch. 27:5. By a Chaldaism חִטִּין Eze. 4:9.

In the cognate languages it is ܚܶܛܬܐ, ܚܶܛܶܐ Chald. חִנְטִין, and some on this account regard חָנַט *to season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be חט. [In Thes. it is put under חָנַט, where it seems to belong.] The Gr. σῖτος, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. گندم."]

חַטּוּשׁ (prob. "assembled," from the root חָטַשׁ), [*Hattush*], pr. n. m.—(1) 1 Chr. 3:22; Ezr. 8:2.—(2) Neh. 3:10.—(3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. ܚܛ *to dig*, to explore. Arabic خَطَّ to engrave, to write. Hence pr. n. חֲטִיטָא.

חֲטִי m. Chald. *sin*, suff. חֲטָיָךְ Dan. 4:24, from the root חֲטָא i. q. Hebr. חָטָא.

["**חַטָּיָא** Chald. f. *a sacrifice for sin*, Ezra 6:17 (כ׳)."]

חֲטִיטָא ("digging," "exploring"), [*Hatita*], pr. n. m., Ezr. 2:42; Neh. 7:45; see חָטַט.

חַטִּיל ("waving"), [*Hattil*], pr. n. m., Ezr. 2:57; Neh. 7:59. Root חָטַל.

חֲטִיפָא ("seized," "caught"), [*Hatipha*], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. خَطِلَ to be pendulous, to be loose; kindred to חָטַר. Hence pr. n. חַטִּיל.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic خَطَمَ, whence خِطَامٌ a muzzle. Cognate roots are חָסַם, עָצַם, also חָתַם, comp. my remarks on the signification of the syllables חם, טם, דם, p. CCIII.) Of a kindred power to this root are *domare*, dämmen, zudämmen, zähmen. Metaph. Isa. 48:9, אֶחֱטָם־לָךְ "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חָטַף f. יַחְטֹף i. q. חָתַף TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. ܚܛܦ, Arab. خطف id.) Hence pr. n. חֲטִיפָא.

חָטַר an unused root. Arab. خطر (kindred to the roots חָטַל, خطل, عطل, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see דָּלַל page cc) *to shake*, or *brandish*, a rod or spear (schwenken), *to wag*, as a tail (wedeln); see Alb. Schultens, Hamasa., p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חֹטֶר m. *a rod*, Pro. 14:3; *a branch, sucker*, Isa. 11:1. (Arab خطر a branch, Syr. ܚܘܛܪܐ a staff, or rod. Sam. ࠇࠈࠈࠓ, א and ח being interchanged.)

חָטַשׁ an unused root, perhaps i. q. Arab. حتش to assemble themselves (used of people). Hence pr. n. חַטּוּשׁ.

[**חַטָּאת** see חַטָּאת.]

חַי constr. חֵי fem. חַיָּה, pl. חַיִּים fem. חַיּוֹת (from the root חָיַי).

(A) adj.—(1) *alive, living*, Gen. 43:7, הַעוֹד אֲבִיכֶם חַי "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. כָּל חַי "every living thing;" Gen. 3:20; 8:21. חֵי הָעוֹלָם "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, חַי יְהוָה "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. חַי אֱלֹהִים 2 Sa. 2:27; poet. חַי אֵל Job 27:2, and חַי אָנִי "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but this *King* is יְהוָה צְבָאוֹת שְׁמוֹ]. חַיִּים "those who are alive," i. e. men. Ecc. 6:8, אֶרֶץ חַיִּים "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to כתיב: (אִישׁ חַיִל קרי). Compare חָיֶה. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving;* hence metaph. כָּעֵת חַיָּה Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, *in the next spring*, when the winter is past, περιπλομένου ἐνιαυτοῦ (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic الما الميت dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sam. 25:6, "and say ye thus, לֶחָי to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. חֵי פַרְעֹה by the life of Pharaoh, Gen. 42:15, 16; חֵי נַפְשְׁךָ by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by חַי (see letter A, 1); whence חַי יְהוָה וְחֵי נַפְשְׁךָ 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. חַיִּים, once חַיִּין Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. רוּחַ חַיִּים the breath of life, Gen. 6:17, עֵץ הַחַיִּים the tree of life, i. e. of life of long duration, θεοειχέλον or immortality, Gen. 2:9; compare 3:22, 24. Hence—(*a*) *living, sustenance*, βίος, Prov. 27:27.—(*b*) *refreshment*, Prov. 3:22; 4:22.—(*c*) *prosperity, welfare* (comp. Syr. ܚܝܐ Luke 19:9, for the Greek σωτηρία), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. אֹרַח חַיִּים the way of welfare, Pro. 2:19; 5:6.

חַי Ch. emph. st. חַיָּא, pl. חַיִּין.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. חַיִּין as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חִיאֵל (perhaps for יְחִיאֵל "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חִידָה f. (from the root חוּד, which see; compare Dan. 5:12), properly, something *twisted, involved;* whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare מְלִיצָה. In proposing enigmas, the verb commonly used is חוּד which see; in solving them, הִגִּיד Jud. 14:14.

(3) i. q. מָשָׁל *a sententious expression*, Prov. 1:6; *a parable*, Eze. 17:2; *a song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; *an oracle, a vision*, Num. 12:8.

חָיָה inf. absol. חָיֹה Eze. 18:9, and חָיוֹ 3:21; 18:28; constr. with suff. חֲיוֹתָם Josh. 5:8; with prefix לִחְיוֹת Eze. 33:12; imp. with prefix וֶחְיֵה Gen. 20:7; pl. וִחְיוּ 42:18; fut. יִחְיֶה apoc. יְחִי, וַיְחִי.

(1) TO LIVE, a word of very frequent use. Arabic حي, which form is also found in Hebrew, see חָיַי. Æth. ሐየወ: Syr. ܚܝܐ id. The original idea of this word is that of *breathing;* inasmuch as the life of animate beings is discerned by their breathing (compare נֶפֶשׁ); and the more ancient form of this root is

הָוָה, which see. The same original idea is found in the Greek *ζάω*, *ζώω*, cognate to which is *ἄω*, *ἄημι*, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dschîv*, to live; Greek *βιόω*; and Latin *vivo;* belong to the same stock.

["Construed—(*a*) with acc. of time, Gen. 5:3, 'and Adam **lived** a hundred and thirty years;' Gen. 11:11, etc.—(*b*) with בְּ of place, Lam. 4:20; also of that *from* which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4."]

Followed by עַל, to live *upon* any thing, compare עַל No. 1, *a*, letter *γ*. Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְחִי הַמֶּלֶךְ "may the king **live**," may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְחִי לְבַבְכֶם "let your heart **live**," i.e. let it flourish, or be glad, Psalm 22:27; 69:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase חָיְתָה נַפְשִׁי "my **soul liveth**," I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן *from* a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חִיָּה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחַיּוּ דָגָן "they shall **vivify** the corn" in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, "O Jehovah, **vivify** thy work," i.e. accomplish it. Also, *to cause to be well*, or *to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חִיָּה נֶפֶשׁ פ׳ id. 1 Ki. 20:31; Psa. 22:30; חִיָּה זֶרַע to preserve seed, Gen. 7:3; חִיָּה בָקָר to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 2:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, הַיְחַיּוּ אֶת־הָאֲבָנִים "will they **call the stones to life?**" So Syr. ܢܚܐ to raise up ruins.

HIPHIL הֶחֱיָה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of נֶפֶשׁ Gen. 19:19; to deliver from destruction of life, i.e. to save from death, Gen. 47:25; 50:20; followed by לְ Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence מִחְיָה [and the pr. n. יְחִיאֵל, חִיאֵל, יְחִיָּה].

חֲיָא & חֲיָה Chald. id. Dan. 2:4, מַלְכָּא לְעָלְמִין חֱיִי "O king, **live** for ever;" a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, הַמֶּלֶךְ לְעוֹלָם יִחְיֶה 1 Ki. 1:31.

APHEL part. מַחֵא *preserving alive;* comp. Syr. ܡܚܐ Dan. 5:19.

חָיֶה adj., pl. f. חָיוֹת *lively*, strong, robust, Ex. 1:19; see חַי No. 2.

חַיָּה f. constr. חַיַּת and poet. חַיְתוֹ with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2;] Lehrg. § 127, 3); fem. of the adjective חַי *living*, or, in a neutral sense, *that which lives;* hence—

(1) *an animal, a beast;* חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חַיּוֹת Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. כָּל חַיָּה all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(*a*) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(*b*) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(*c*) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיַּת הַשָּׂדֶה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8: and חַיָּה רָעָה Eze. 14:15; 34:25. Arabic حَيَّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band* of men, *a troop*, 2 Sa. 23:11, 13, i. q. חַוָּה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrgeb. p. 477), חַיִּים, specially for *men*.

(3) as a subst. *life*, only in poetry, i. q. חַיִּים Job 33:18, 22, 28; Ps. 143:3. So in the expression נֶפֶשׁ חַיָּה with art. נֶפֶשׁ הַחַיָּה animal of life, i.e. a living creature, see נֶפֶשׁ No. 4. The term life is also applied to *vigour*, strength. Isaiah 57:10, חַיַּת יָדֵךְ מָצָאת "thou (yet) findest **the life of thy hand**," i.e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). מִלֵּא נֶפֶשׁ חַיָּה Job 38:39, i. q. מִלֵּא נֶפֶשׁ to fill *the soul*, i.e. *to satisfy*. Poetically חַיַּת נֶפֶשׁ is also used for *the*

soul, desire, will, like נֶפֶשׁ No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אַל־תִּתֵּן לְחַיַּת נֶפֶשׁ תּוֹרֶךָ "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חֵיוָא emphat. חֵיוְתָא, חֵיוְתָא f. Chald. *an animal, a beast,* Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into יו.

חַיּוּת f. *life,* 2 Sa. 20:3.

חָיַי i. q. חָיָה TO LIVE, but with the middle radical doubled, like the Arab. حَيَّ. To this belongs 3 Pret. חַי, Gen. 5:5, כָּל־יְמֵי אָדָם אֲשֶׁר־חַי "all the days of Adam which he lived;" 3:22, וְאָכַל וָחַי לְעוֹלָם "(lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as הַעוֹד אֲבִיכֶם חָי "is your father yet alive?" Gen. 43:7. Hence חַי, חַיָּה, חַיּוּת.

חִיל see חול.

חַיִל m. constr. חֵיל, with suff. חֵילִי pl. חֲיָלִים (see חול No. 6), *strength, power, might* (especially warlike), *valour,* Psal. 18:33, 40; 33:16. עָשָׂה חַיִל *to shew oneself strong, to display valour,* Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host,* Ex. 14:28. שַׂר הַחַיִל leader of the army, 2 Sa. 24:2. אַנְשֵׁי, בְּנֵי חַיִל soldiers, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3, בְּיוֹם חֵילֶךָ "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability,* hence wealth, riches, Gen. 34:29; Job 20:15. עָשָׂה חַיִל to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(4) *virtue, uprightness, integrity,* also *fitness.* אַנְשֵׁי חַיִל men of capacity, Gen. 47:6; Ex. 18:21, 25. אֵשֶׁת חַיִל a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. בֶּן חַיִל an honest, or upright man, 1 Ki. 1:52.

(5) *the strength* of a tree, spoken poetically of its fruits, Joel 2:22; compare כֹּחַ Job 31:39.

חַיִל m. Chald.—(1) *strength, might,* Dan. 3:4.

(2) *host, army,* Dan. 3:20; 4:32.

חֵיל & חֵל m. properly i. q. חַיִל, especially—

(1) *an army, a host,* 2 Ki. 18:17; once חֵל Obad. 20: also Ps. 10:10, according to קרי, where חֵיל־כָּאִים may be rendered the host of the afflicted; but it is preferable to follow כתיב, see חֵלְכָה.

(2) *defence, fortification,* especially a particular part of the fortifications, namely, *a ditch,* with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. προτείχισμα, περίτειχος. Vulg. *antemurale.* (In the Talmud חיל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חִיל m. & **חִילָה** f. Job 6:10.

(1) *pain,* especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling,* Ex. 15:14; see חול No. 3, 5.

חֵילָה Ps. 48:14, according to the common reading, i. q. חֵיל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חֵילָהּ, from the word חֵיל; and it is preferable to take it thus.

חֵילָם [*Helam*], 2 Sam. 10:16, and **חֵלָאם** verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hadadezer.

חִילֵן [*Helan*], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חֹלֹן, Josh. 21:15.]

חִין m. Job 41:4, i. q חֵן *grace, beauty,* whence חִין עֶרְכּוֹ "the beauty of his structure." The form imitates the Chaldee, in which חִן, חִנָּא, חִינָא are i. q. Heb. חֵן, like נִינָא, נִנָּא for נִן. ["Comp. שִׁין the name of the letter, for שֵׁן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity,* is only used in speaking of time.

חַיִץ m. *a wall,* Eze. 13:10. Arab. حَائِط id., see the root חוץ.

חִיצוֹן m. חִיצוֹנָה f. (adj. from the word חוץ), *outer, exterior,* Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. לְחִיצוֹן *without, on the outside,* 1 Ki. 6:29, 30.

חִיק an unused root. Arabic حَاقَ Med. Ye, TO SURROUND, kindred to חוג, עוג which see. Hence properly חֵיק. [In Thes. this root is omitted, and חוק is inserted; see that root in this Lexicon.]

חֵיק rarely חֵק Prov. 17:23, with suff. חֵיקִי Psalm 35:13, and חֻקִּי Job 19:27, m. ["*the bosom,* i. e. the breast with the arms so called from *embracing* see the root חוק"].

(1) *bosom of a garment*, Prov. 16:33; שֹׁחַד בְּחֵק "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare, expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person.* שָׁכַב בְּחֵיק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵיק is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אֵשֶׁת חֵיקֶךָ the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שִׁלֵּם אֶל חֵיק Jer. 32:18; הֵשִׁיב אֶל חֵיק פ׳ Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere הֵשִׁיב בְּרֹאשׁ Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify *full* measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رد فى نحوره to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the *breast* for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. קֶרֶב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [*Hirah*], pr. n. m. Gen. 38:1, 12.

[חִירָם & חִירֹם see חוּרָם.]

חִישׁ i. q. חוּשׁ [which see] TO MAKE HASTE, imp. חִישָׁה Ps. 71:12, כתיב. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חֵךְ with suff. חִכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like מַלְקוֹחַיִם. (Arab. حَنَك the palate and the lower part of the mouth answering to it, beak, Syr. ܚܶܢܟܳܐ palate. Root חָנַךְ No. 1.) Whence Job 20:13, בְּתוֹךְ חִכּוֹ "in the midst of his mouth." Job 33:2.—(*a*) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(*b*) for the organ of speech. Proverbs 8:7, כִּי אֱמֶת יֶהְגֶּה חִכִּי "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 "(Put) the trumpet to thy palate" (mouth). Comp. חִכָּה.—Cant. 7:10, comp Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָכָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حكأ to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חוֹכֵי Isa. 30:18, followed by לְ. Of more frequent occurrence is—

PIEL חִכָּה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חִכָּה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַכֶּה יְהוָה לַחֲנַנְכֶם "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חַכֵּי Hos. 6:9. ["In the parallel member is יָרוּם *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رام i. q. ὀρέγεσθαι." Ges. add.]

חַכָּה *a hook*, fem. from חֵךְ, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חֲכִילָה ("dark, dusky"), [*Hachilah*], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חַכִּים Chald. adj. *wise*, Daniel 2:21; specially *a magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حكل *to be dark*, or *obscure*, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by Schultens on Prov. 23:29. الحكل *is that, the sound of which is not heard, like the ants,...with the addition of He* الحُكْلَة *that which is foreign in speech* (difficult to be understood), حَكَل followed by على *to be doubtful or obscure, spoken of an affair*...Conj. VIII. *to be confused, to speak barbarously*, حاكل *drunken with wine.* [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: *to speak obscurely* or *conjecture*

rally, is the meaning given in another copy; الحمر for الخمر. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine.*—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חַכְלִילִי, and חַכְלִלוּת are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [" *To be dark, black*, kindred to כָּחַל, and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(*a*) in a good sense, Gen. 49:12; see חַכְלִילִי.—(*b*) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see חַכְלִלוּת." Ges. add.].

חֲכַלְיָה ("whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

חַכְלִילִי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [" *dark, dark-flashing*, spoken of the eye"], Gen. 49:12, חַכְלִילִי עֵינַיִם מִיָּיִן "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [" *Dark* eyes are here contrasted with *white* teeth. Aquila well, κατάκοροι, satiated with colour, dark; LXX. χαροποιοὶ, Peshito ܙܳܗܶܝܢ shining, flashing, a word applied only to the eyes." Ges. add.]

חַכְלִלוּת f. *a darkening*, or *bedimming*, of the eyes arising from drunkenness [" *dark-flashing* of the eyes, fierceness"]. Prov. 23:29.

חָכַם fut. יֶחְכַּם TO BE WISE, TO BECOME WISE. (Arab. حَكَمَ to judge, hence to rule, حُكْمٌ judgment, حِكَمٌ and حَاكِمٌ a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root חָקַק.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, *to make wise*, to teach wisdom, Job 35:11; Ps. 105:22.

PUAL part. *made wise*, learned, Prov. 30:24; an enchanter, Ps. 58:6.

HIPHIL i. q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by לְ to deceive, Ex. 1:10. (Compare the Greek σοφός, cunning.)

The derived nouns all follow [except חַכִּים, and pr. n. תַּחְכְּמֹנִי].

חָכָם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful* in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חֲכַם־לֵב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδυῖαι πραπίδεσ). Jer. 10:9, מַעֲשֵׂה חֲכָמִים "the work of skilful artificers." Jer. 9:16, חֲכָמוֹת "(mourning women) skilful" (sc. קִינָה) of lamentation.

(2) *wise*, i. e. *intelligent* (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to נָבוֹן Deu. locc. citt. opp. to נָבָל ibid.; אֱוִיל, כְּסִיל Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חַכִּים); *endued with ability to judge* (1 Ki. 2:9); hence *subtle* or *crafty*, Job 5:13; strong and stedfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often לֵב חָכָם Pro. 16:23, and חֲכַם לֵב 11:29; 16:21. Plur. חֲכָמִים wise men, magicians, Gen. 41:8.

חָכְמָה f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכַם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חָכְמָה Ch. id. Dan. 2:20.

חַכְמֹנִי ("wise"), [*Hachmoni, Hachmonite*], pr. n. m. 1 Ch. 11:11; 27:32.

חָכְמוֹת f. sing. (like עוֹלֵלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however תָּרֹנָּה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חַכְמוֹת id. with sing. Pro. 14:1.

חֵל see חַיִל.

חֹל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלַל Piel No. 4.

חָלָא (kindred to חָלָה)—(1) probably to rub, also to strip, reiben, aufreiben, streichen, aufstreichen. (Arab. حلأ *to rub* and *to smear* the eyes with collyrium, aufstreichen, *percussit gladio*, streichen; to strip off skin, abstreifen.) Hence חֶלְאָה. [This is omitted in Ges. corr.]

(2) *to be sick* or *diseased*, perhaps properly *to be rubbed away*, i. q. חָלָה No. 2, 3. It occurs once יֶּחֱלָא 2 Ch. 16:12. Hence תַּחֲלוּא.

חֶלְאָה f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. *scum*.]

(2) [*Helah*], pr. n. 1 Ch. 4:5, 7.

חֲלָאִים see חֳלִי.

חָלַב an unused root, *to be fat*. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπόω, ἀλείφω; Lat. *lippus*.) Hence pr. n. אַחְלָב, and the words which immediately follow.

חָלָב m. with art. הֶחָלָב, const. חֲלֵב (as if from חֵלֶב), with suffix חֲלָבִי *milk*, whilst fresh, differing from חֶמְאָה, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase אֶרֶץ זָבַת חָלָב וּדְבַשׁ, see under the root זוּב. *To suck the milk* of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَبٌ, حَلِيبٌ id.; whence حَلَبَ to milk; Æth. ሐሊብ፡ milk.)

חֵלֶב & **חֵלֶב** (Isa. 34:6) with suff. חֶלְבּוֹ pl. חֲלָבִים const. חֶלְבֵי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(*a*) *the best* or *most excellent* of any kind. חֵלֶב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חֵלֶב חִטָּה Ps. 81:17; חֵלֶב חִטִּים Psa. 147:14, fat of wheat, and חֵלֶב כִּלְיוֹת חִטָּה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(*b*) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. *pinguis*, for foolish, stupid. Some have compared خِلْب *pericardium*, but that also seems to be so called from fatness, although under the root خلب there are in Arabic all kinds of other things.

(2) [*Heleb*], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חֵלֶד, and 27:15 חֶלְדַּי.

חֶלְבָּה ("fatness," i. e. a fertile region), [*Helbah*], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. אַחְלָב.]

חֶלְבּוֹן ("fat," i. e. fertile), [*Helbon*], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Χαλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of *Aleppo*, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city *Kennesrin* is meant (which some call Old Aleppo), but there is no need of this.

חֶלְבְּנָה f. *galbanum*, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. ܚܠܒܢܐ gum. Comp. Celsii Hierob., t. i. p. 267.

חָלַד an unused root.—(I) i. q. Syr. ܚܠܰܕ *to dig*, whence חֹלֶד.—(II) Arabic خلد *to continue, to be lasting, to be always enduring*. Hence חֶלֶד. [In

Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery.*"]

חֶלֶד m.—(1) *duration*, or *time of life* ["*life*, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like עוֹלָם).

(2) *the world* (compare עוֹלָם). Ps. 49:2; 17:14, מְתִים מֵחֶלֶד "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חֹלֶד m. *a mole* ["*weasel*, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. ܚܠܕ to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה."], Lev. 11:29. (Syr. ܚܘܠܕܐ, Arabic خلد, خُلد a mole). See Bochart, Hieroz. t. i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חֻלְדָּה ("a mole?" ["weasel"]), [*Huldah*], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חֶלְדַּי ("worldly," "terrestrial" ["vital"]), [*Heldai*], pr. n. m.—(1) see חֵלֶב.—(2) Zec. 6:10; for which verse 14, there is חֵלֶם ("a dream").

חָלָה properly, to be rubbed (compare חָלָא), hence—(1) TO BE POLISHED, SMOOTH, whence חֲלִי, חֶלְיָה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. ܚܠܐ to be sweet, pleasant (properly smooth), Pael to adorn, ܚܠܝܐ sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חָלָה חֳלִי, like the Greek νοσεῖν νόσον, 2 Ki. 13:14. חָלָה אֶת רַגְלָיו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, רָעָה חולָה a diseased evil, i. e. one which can scarcely be healed. Ecc. 5:12, 15, חולת אַהֲבָה sick with love, Cant. 2:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful*, or *solicitous*, followed by עַל, 1 Sa. 22:8. (Corresponding is Æthiopic ሐለየ: to be careful or solicitous, for the Gr. μεριμνᾷν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, נֶחֱלָה—(1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be* or *become sick*, Dan. 8:27. Part. f. נַחְלָה e. g. מַכָּה נַחְלָה a sickly wound, one which can hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful*, or *solicitous*, followed by עַל, Am. 6:6.

PIEL, חִלָּה—(1) *to stroke, to smooth* any one' face, from the primary idea of the roots חָלָא and חָלָה, i. e. that of rubbing, rubbing away, comp. Gr. κηλέω, to soothe, to caress. It is always fully expressed, חִלָּה פְּנֵי פ׳ to stroke some one's face—(*a*) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts."—(*b*) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict* with sickness. Deut. 29:21; Psal. 77:11, חַלּוֹתִי הִיא "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHIL, pret. הֶחֱלִי (Syriac form for הֶחֱלָה), Isa. 53:10.

(1) *to make sick* or *grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king הֶחֱלוּ שָׂרִים חֲמַת מִיָּיִן the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL.—(1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add מַחֲלַת]; those which have the idea of sickness are חֳלִי, מַחֲלָה, מַחֲלֻיִים, מַחֲלָה [and some proper names].

חַלָּה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חָלַל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חֲלוֹם pl. חֲלוֹמוֹת m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for *trifles*, Ecc. 5:6; comp. 2. Root חָלַם.

חַלּוֹן comm. (Josh. 2:18; Eze. 41:16), pl. ־ִים Joel 2:9; and ־וֹת Eze. 40:16, *a window*, so called from being *perforated*, see the root חָלַל. בְּעַד הַחַלּוֹן through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["**חֵלֹן** ("strong"), pr. n. of a man, Num. 1:9; 2:7."]

חלון [*Holon*], pr. n. (["sandy"] according to Simonis, "delay").—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חִילֵן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חֹרֹן.

חֲלוֹף m. *that which is left behind* (when one dies). Pro. 31:8, בְּנֵי חֲלוֹף "children left behind," orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). ["*A going away* (see the root חָלַף No. 1), especially when others are left behind, hence *the death of parents*. Arab. خلف to leave children at death."]

חֲלוּשָׁה f. *slaughter* ["properly *a prostrating of men*"], from the root חָלַשׁ.

חֲלַח [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακινή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare כָּלַח.

[**חַלְחוּל** *Halhul*, pr. n. Josh. 15:58, now called Hŭlhûl, حلحول, Rob. i. 319.]

חַלְחָלָה f. (from the root חוּל Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חָלַט a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיְמַהֲרוּ וַיַּחְלְטוּ הֲמִמֶּנּוּ "and they hastened, and made him declare, whether (this was uttered) by him," i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחְלְטוּ is for וַיַּחְלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehrg. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question. [In Corr i. q. Arab. حلط, حلط *to be quick* and *hasty* in any thing.] LXX. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. *rapuerunt verbum ex ore ejus:* (חָלַץ for חָלַט).

חֲלִי m. pl. חֲלָאִים for חֲלָיִים (Lehrg. p. 575) *a necklace, a neck chain*, so called from being polished, see חָלָה No. 1. Pro. 25:12; Cant. 7:2. (Arab. حلي id.).

[(2) *Hali*, pr. n. Josh. 19:25.]

חֳלִי in pause חֹלִי with suff. חָלְיוֹ pl. חֳלָיִים m.

(1) *disease* (from the root חָלָה Nc. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלְיוֹ for חֳלִי לוֹ.

(3) *an evil, a calamity*, ein Uebel, Ecc. 6:2.

חֶלְיָה f. of the word חֲלִי *a necklace*, Hos. 2:15, from the root חָלָה No. 1.

חָלִיל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, *b*, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חָלִלָה, חָלִילָה (Milêl) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חוּלִין לָךְ), an exclamation of abhorrence. 1 Sa. 20:2, חָלִילָה לֹא תָמוּת "far be it! thou shalt not die;" comp. 1 Sa. 2:30. It is used—(*a*) חָלִילָה לִּי followed by מִן with an inf. "far be it from me that I should (so) do," Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(*b*) followed by אִם with a future. Job 27:5; 1 Sa. 14:45; (without לִּי) 2 Sa. 20:20. To both of these expressions there is sometimes added מֵיהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see מִן 2, *b*); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלִילָה לָּנוּ מִמֶּנּוּ לִמְרֹד בַּיהוָה "woe be to us from him (i. e. Jehovah), if we should sin against Jehovah." The idea is a little different, 1 Sa. 20:9, "far be it from thee, (for me) that if I know I tell thee not." ["In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn."]

חֲלִיפָה f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפוֹת בְּגָדִים "ten changes of raiment," that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, "all the days of my warfare I will wait עַד־בּוֹא חֲלִיפָתִי until others take my place," (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God's revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפוֹת וְצָבָא עִמִּי by ἐν διὰ δυοῖν: "changes and hosts are against me"

i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חֲלִיצָה f. *spoils*, as taken from a man slain [in battle], 2 Sa. 2:21; Jud. 14:19; from the root חָלַץ.

חָלַךְ an unused root. Arab. حلك *to be black*, metaph. *to be wretched, unfortunate*, like عيش حالك a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. חֲרַךְ, Arab. حرق to scorch, compare חום black from the root חמם and חָמַם.) Hence—

חֵלְכָה (for חֵלְכָא) quadril. adj. (with the addition at the end of א and ה, see Lehrg. p. 865), m. Ps. 10:8, in pause חֵלְכָה ver. 14, pl. חֵלְכָאִים ver. 10 כתיב, *the wretched, the unfortunate*, as rightly rendered in the ancient versions. Others render חלכה "thy host (O God)," and חל כאים (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חָלַל—(1) TO PERFORATE, PIERCE THROUGH (Arab. خلّ Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, or WOUNDED, Ps. 109:22. Hence חָלָל, חָלִיל, חַלָּה, חַלּוֹן, מְחִלָּה. Compare Piel and Poel.

(2) *to loose, to lay open.* (Arab. حلّ, nearly allied are the Gr. χαλάω, λύω). Comp. Piel, Hiphil.

["(3) denom. from חָלִיל *to play on a flute* or *pipe* (see Piel No. 5), Ps. 87:7."]

PIEL—(1) *to wound*, Eze. 28:9.

(2) *to loose, to dissolve, to break* (a covenant), Psalm 55:21; 89:35.

(3) *to lay open, to give access to* ["*to profane*, from the idea of opening"], hence—(*a*) חִלֵּל הַבַּת Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(*b*) *to profane*, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, חִלַּלְתָּ לָאָרֶץ נִזְרוֹ "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. חִלֵּל הַכֶּרֶם to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence חָלִילָה, חֹל.

(4) *to cast down, to destroy*, like the Gr. λύειν. Isa. 23:9.

(5) denom. from חָלִיל, *to play on a pipe* or *flute* [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. *b*, Eze. 36:23.

POAL חוֹלֵל *to wound, to pierce through.* Isa. 51:9, מְחוֹלֶלֶת תַּנִּין "who pierced through the dragon" (meaning Egypt). Pass. מְחוֹלָל *wounded*, Isa. 53:5. LXX. ἐτραυματίσθη.

NIPHAL נִחַל (for נֶחַל) inf. הֵחֵל (like הִמֵּס) fut. יֵחַל, תֵּחֵל pass. of Piel No. 3. *b*, *to be profaned, to be defiled*, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHIL הֵחֵל—(1) *to loose, to set free.* Hosea 8:10, וַיָּחֵלּוּ מְעַט מִמַּשָּׂא מֶלֶךְ "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) *to break* one's word, Nu. 30:3.

(3) i. q. Piel No. 3, *b*, *to profane*, Eze. 39:7.

(4) *to begin*, of which the idea is derived from that of *opening*, like many synonymous words, e. g. פתח Arab. to open, to begin. Syr. ܫܪܐ to loose, to open, to begin. German eröffnen. It stands with an inf. followed by לְ Gen. 10:8; without לְ Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, הָחֵל רָשׁ. 1 Sam. 3:12, הָחֵל וְכַלֵּה "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, וַיָּחֶל נֹחַ אִישׁ הָאֲדָמָה "and Noah began (to be) a husbandman."

HOPHAL, pass. *to be begun*, Gen. 4:26.

The derivative nouns are חֹל, חַלָּה, חָלִיל, חַלּוֹן, מְחִלָּה, תְּחִלָּה and—

חָלָל masc. adj.—(1) *pierced through*, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often *slain*, in battle, Deu. 21:1, 2, 3, 6. חֲלַל חֶרֶב slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, חַלְלֵי רָעָב those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) *profane* (see the verb Piel No. 3). Eze. 21:30; f. חֲלָלָה (standing in connection with זוֹנָה) *profaned*, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חָלַם fut. יַחְלֹם—(1) Arabic حلم Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskiæ, page 140 (cogn. חָלָב, حلب). Hence once Job 39:4, *to*

become strong or *robust* (Syr. Pe. and Ethpe. *to become sound* or *strong*).

(2) *to dream* (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Æth. ሐለመ: Syr. ܚܠܡ), Gen. 37:5, seq.; 42:9; Isa. 29:8. חֹלֵם חֲלוֹם a dreamer of dreams, i. q. נָבִיא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2,4; compare Joel 3:1; Nu. 12:6.

Hiphil—(1) *to cause to recover*, Isa. 38:16.—(2) *to cause to dream*, Jer. 29:8.

Derivatives, חֲלוֹם, חַלָּמוּת, אַחְלָמָה [also חֵלֶם and patron. נַחֲלָמִי].

חֵלֶם m.—(1) emph. חֶלְמָא Chald. *a dream*, Dan. 2:4, seq.; 4:2, seq.

(2) [*Helem*], pr. n. see חֶלְדַּי No. 2.

חַלָּמוּת fem. ἅπαξ λεγόμ. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be *some article of food which is unsavoury* or *insipid*. In order to shew the true signification, we must have recourse to its etymology. חַלָּמוּת then (of the form פַּלָּצוּת) from חָלַם properly is *dreaminess, dreams*, hence *fatuity* (comp. Ecc. 5:2, 6), *a foolish matter*, which may be applied to tasteless food, just as vice versâ *insipidity* is transferred from food to discourse; compare μωρὸς, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it ܚܠܡܬܐ; for this word, closely resembling the Hebrew word in question, denotes *the purslain*, a kind of herb, the insipid taste of which has become proverbial in Arabic (أحمق من رجلة more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρὸν λάχανον, βλίτον, whence βλίτων, βλιτὰς, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (*bliteus*, Plaut. Trucul. iv. 4, 1) whence it is called *foolish herb*, البقلة الحمقاء which very word the Arabic translator of Job used for the Syr. ܚܠܡܬܐ. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaim viii. § 8. רִיר חַלָּמוּת in Job loc. cit. properly *the slime of purslain*, seems to be contemptuously spoken of herb broth, just as in Germ. any thing foolish, especially foolish discourse, may be proverbially and jocosely called Kohl-Brühe. The Jewish interpreters and the Targums make חַלָּמוּת to be the same as חֶלְמוֹן and חֶלְבּוֹן the yolk of an egg (from the root חָלַם = חָלַב No. 1), and *the slime of the yolk of an egg* they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חַלָּמִישׁ m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully צוּר הַחַלָּמִישׁ Deu. 8:15; 32:13. (In Arabic خَلَنْبُوس, not حَلَنْبُوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare *glaber, gladius*, Germ. glatt. A kindred word is Gr. χάλιξ, silex).

חָלַף fut. יַחֲלֹף poet. for עָבַר ["*to slip, to glide*, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חָלַם, חָלַד also חָלַב. Gr. ἀλείφω; and so Germ. schlüpfen, Eng. *to slip*, with the sibilant prefixed"].—(1) TO PASS BY, Job 4:15; 9:26; Cant. 2:11; hence *to pass on*, 1 Sam. 10:3: *to perish, to come to nothing*, Isa. 2:18; *to pass beyond, transgress* (a law), 24:5.

(2) *to pass through*, whence causat. *to pierce through*, Jud. 5:26; Job 20:24.

(3) *to come on against* any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) *to come on* or *up*; hence *to revive* or *flourish* as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, אָז חָלַף רוּחַ "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) *to be changed*, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

Piel, *to change* (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

Hiphil—(1) *to change, to interchange, to alter*, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) *to change*, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, *to cause to revive*, or *sprout forth* (as a tree), Isa. 9:9; and intrans. *to revive* (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of כֹּחַ, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חֵלֶף, חֲלוֹף, חֲלִיפָה, מַחֲלָף, מַחְלְפוֹת.

חֲלַף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חֵלֶף—(1) subst. exchange; whence prep. *for, in exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. **חָלַץ** fut. יַחֲלֹץ—(1) TO DRAW OUT, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by מִן Hos. 5:6; compare Germ. abziehn for weggehn, to depart. (The former signification is found in Arabic, in the root خلع, ץ and ע being interchanged, to draw out, to draw off garments and shoes; the latter is found in خلص to go out from a place, to go away free; see examples in Schrœder, De Vestitu Mul. Heb. page 212.)

Piel—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חֲלִיצָה. [There does not appear to be any *necessity* for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

Niphal, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, מַחֲלָצוֹת, חֲלִיצָה.

[In Thesaur. חלץ is not divided into two articles, which appears to be a better arrangement.]

II. **חָלַץ** *to be active, to be manful*; perhaps a kindred root to הָרַץ. Part. pass. חָלוּץ *active, ready prepared* for battle (Syr. ܡܚܠܨܐ); fully, חֲלוּץ צָבָא *ready prepared, equipped*, or *arrayed* for war, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חֲלֻצֵי־מוֹאָב "the equipped ones of Moab;" poetically used for the prose term גִּבּוֹרֵי־מוֹאָב the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

Niphal, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

Hiphil, *to make active*, or *vigorous*, Isa. 58:11. [Derivatives, the two following words.]

חָלָץ only in the dual, חֲלָצַיִם *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. to prepare for battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11. (Chald. חַרְצִין, Syr. ܚܨܐ, ל or ר being omitted, see under the root חלץ No. II.)

חֶלֶץ (perh. "loin," i. q. חָלָץ ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חֶלֶץ 1 Ch. 11:27; 27:10.

חָלַק fut. יַחֲלֹק—(1) TO BE SMOOTH. (Arabic خَلِقَ and خَلُقَ id.; but خَلَقَ act. to form, to frame, to create, properly to smooth; kindred to which is حَلَقَ to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as χαλκός, χάλιξ, smooth silex, *calculus*, κόλαξ, a smooth man, a flatterer = חֵלֶק No. 2; γλυκύς, the primary idea of which lies in touch; γλοῖος, γλίσχρος; Lat. *glacies, glaber, gladius, glisco*, gluten; Germ. glatt, gleiten, Glas, gleißen = glänzen; comp. Heb. גָּלַח, جلا to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חֵלֶק, which properly denotes a smooth stone, and hence signifies *a lot*, comp. Ch. חֲלַק a stone used in reckoning, a lot, خَلَاقٌ id. The Arabic خَلَقَ to destine, to predestine, is a secondary root; Æth. ኈለቈ: *huálekuá* to number, to count among, ኍልቍ: *húelqu* number, lot; compare Aram. ܚܘܠܩܐ, חֻלְקָא חוּלְקָא a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, יַחְדָּו יַחֲלֹקוּ "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by עִם *with* whom anything is shared, Prov. 29:24; followed by לְ to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by בְּ of the thing. Job 39:17, וְלֹא חָלַק לָהּ בַּבִּינָה "and he has not imparted to her in (or of) understanding;" comp. חֵלֶק No. 2, letter *b*.

(3) *to despoil*, from חֵלֶק No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. ἔλαβεν τὰ ἐν τῷ οἴκῳ, *house* being here used for the riches there kept, see בַּיִת No. 9.

Niphal—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיֵּחָלֵק עֲלֵיהֶם "and he divided himself against them," i. e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיֶּחָלְקֵם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיְחַלְּקֵם, see Lehrgeb. p. 462.

Piel—(1) like Kal No. 2, *to divide*, e. g. booty, Genesis 49:27; Ps. 68:13; followed by לְ to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיְחַלְּקוּ לָהֶם אֶת־הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֲחַלֶּק־לוֹ בָרַבִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

Pual, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

Hiphil—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make* the tongue *smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i. e. *flattered;* or without these accusatives, Proverbs 29:5, גֶּבֶר מַחֲלִיק עַל־רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לַחֲלִק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

Hithpael, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מַחֲלֹקֶת.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i. e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery*, deceitful. Ezek. 12:24; compare Eze. 13:7.

חֲלָק Ch. *portion, lot*, Ezr. 4:16; Daniel 4:12, 20; comp. Heb. חֵלֶק.

חֵלֶק with suff. חֶלְקִי pl. חֲלָקִים const. חֶלְקֵי, once חַלְּקֵי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, בְּחַלְּקֵי־נַחַל חֶלְקֵךְ "in the smoothnesses (i. e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot," i. e thou worshippest idols; where there is a play upon the double signification of the word חֵלֶק smoothness, a lot, portion. [In Thes. it is suggested that *the smooth stones of the brook* are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֵלֶק כְּחֵלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(*a*) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of *the spoil* itself, poetically for the spoilers, depredators, אַנְשֵׁי חֵלֶק. Job 17:5, לְחֵלֶק יַגִּיד רֵעִים "(who) betrays his friends to the spoilers."—(*b*) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חַקְלָא and Æth. ሐቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(*c*) חֵלֶק יַעֲקֹב Jehovah is called *the portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֵלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(*d*) יֵשׁ לִי חֵלֶק וְנַחֲלָה עִם אֶת־פְּלוֹנִי "I have a lot and inheritance," i. e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(*e*) *the lot* of a man in this life, μοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:29; 31:2, חֵלֶק אֱלוֹהַּ "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. l. c.

חַלָּק adj. *smooth*. 1 Sa. 17:40, חֲמִשָּׁה חַלֻּקֵי אֲבָנִים "five smooth things of stones," i. e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֵלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. שִׂפְתֵי חֲלָקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֲלָקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂדֶה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂדֶה id. 2 Sa. 14:30, 31; 23:12.

["(3) (*a*) חֶלְקַת הַצֻּרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(*b*) חֶלְקַת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֻקֹּק Josh. 21:31."]

חֲלֻקָּה f. *a division*, 2 Ch. 35:5.

חֲלַקְלַקּוֹת f. pl. *flatteries*. Dan. 11:32.

חֶלְקַי ("flattering"), ["for חֶלְקִיָּה the portion of Jehovah"], [*Helkai*], pr. n. m. Neh. 12:15.

חִלְקִיָּה & חִלְקִיָּהוּ ("the portion of Jehovah," i. e. peculiarly appropriated to God), *Hilkiah*, pr. n. —(1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12.—(2) of the father of Jeremiah, Jer. 1:1. —(3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3.—(4) 1 Ch. 26:11.—(5) Jer. 29:3. —(6) 1 Ch. 6:30.—(7) Neh. 8:4.

חֲלַקְלַקּוֹת pl. f.—(1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חָלַשׁ—(1) fut. יַחֲלֹשׁ TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by עַל Isa. 14:12; like the Germ. ſiegen über. (Arab. حلس to prostrate, حلس manful, brave). Hence חֲלוּשָׁה.

(2) fut. יֶחֱלַשׁ intrans. *to be weak, to waste away, to be frail*, properly to be prostrated; Job 14:10. (Syr. Ethpael, to be weakened, ܚܠܫܐ weak.)
[Derivatives חַלָּשׁ, חֲלוּשָׁה.]

חַלָּשׁ m. *weak*, Joel 4:10.

I. חָם [In Thes. referred to חָמָה unused root, to join together], only with suff. חָמִיהָ, חָמִיךְ m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חֲמוֹת which see. It follows the analogy of the irregular nouns, אָב, אָח, Lehrg. pp. 479, 605, 606. (Arabic حم a relation of either husband or wife, Æth. ሐም: a father-in-law; ተሐመወ: to contract affinity, to become son-in-law; Sam. ࠇࠌࠉ a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek γαμβρός for γαμερός, a father-in-law, a son-in-law, one espoused, or connected by marriage, from γάμος, γαμέω. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek γάμος, belong to the wide-spread family of roots which denote the idea of joining together; such as אָמַם, נָמַם, especially עָמַם, where more instances are given.)

II. חָם—(1) adj. *hot, warm* (from the root חָמַם), used of bread newly baked, Josh. 9:12; plur. חַמִּים Job 37:17.

(2) pr. n.—(*a*) *Ham*, the son of Noah, whose descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified *hot*.

III. חָם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written ⲬⲎⲘⲒ, in the Sahidic dialect ⲔⲎⲘⲈ; words which signify blackness and heat, as Plutarch observed, De Iside et Osir, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which ⲬⲀⲘⲈ signifies black, ϩⲘⲞⲘ hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii Opuscc. ed. te Water, i. p. 404, seq. Champollion, L'Egypte sous les Phar. i. page 104, seq. Åkerblad, Lettre à Silv. De Sacy, sur l'Inscription de Rosette, p. 33—37.

חֹם masc. *heat*, Gen. 8:22; from the root חָמַם [classed in Thes. under Inf.].

חָמָא an unused root. Arab. خمأ to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חָמָה and the remarks under עָמַם"], whence מַחֲמָאָה, חֶמְאָה and חֵמָה No. II.

חֵמָא written in the Chaldee manner for חֵמָה *anger*, Dan. 11:44.

חֲמָא, חֱמָא f. Chald. *heat, anger*, Dan. 3:13, 19; i. q. Hebr. חֵמָה.

חֶמְאָה f.—(1) *curdled milk* (from the root חָמָא), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, γάλα διέφθορος ἤδη, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said *to feed on milk and honey*.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the

Orientals was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חֵמָה, which see. [See מַחֲמָאוֹת.]

חָמַד fut. יַחְמֹד and יַחְמֹד, whence נֶחְמְדֵהוּ, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) *to delight in* any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לוֹ Pro. 1:22. Part. חָמוּד *something to be desired, something desirable*, hence that which is dearest to one, Job 20:20; Ps. 39:12. חֲמוּדֵיהֶם Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נֶחְמָד—(1) *desirable*, hence *pleasant, agreeable*, Gen. 2:9; 3:6.

(2) *precious*, Ps. 19:11; Pro. 21:20.

PIEL, i. q. Kal No. 1. Cant. 2:3, בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מַחְמֹד, מַחְמָד, and the words immediately following.

חֶמֶד m. *beauty, desirableness, pleasantness*. Eze. 23:6, בַּחוּרֵי חֶמֶד "handsome young men." שְׂדֵי חֶמֶד pleasant fields, Isa. 32:12; comp. Am. 5:11.

חֶמְדָּה f.—(1) *desire, regret*. 2 Ch. 21:20, בְּלֹא חֶמְדָּה "he departed regretted by no one."

(2) *that which is desired, delight*. 1 Sam. 9:20; Dan. 11:37, חֶמְדַּת נָשִׁים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) *pleasantness*, excellence. אֶרֶץ חֶמְדָּה the pleasant land, Jer. 3:19; Eze. 26:12. כְּלֵי חֶמְדָּה precious jewels, 2 Ch. 32:27; 36:10.

חֲמוּדוֹת & חֲמֻדוֹת f. pl. *precious things*, Dan. 11:38, 43. בִּגְדֵי, כְּלֵי חֲמֻדוֹת handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. לֶחֶם חֲמוּדוֹת more agreeable food (from which any one who fasts, abstains), Dan. 10:3. אִישׁ חֲמוּדוֹת verse 11, 19; and without אִישׁ 9:23, a man beloved [of God], delighted in (by heaven).

חֶמְדָּן ("pleasant"), [*Hemdan*], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חַמְרָן.

חָמָה an unused root. Arab. حمى *to guard, to surround with a wall* [*to join together*, Thes.], whence חוֹמָה, and the proper names חֲמַת, יַחְמַי.

חַמָּה f. (from the root חָמַם)—(1) *heat*, of the sun, Ps. 19:7.

(2) poetically for *the sun* itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. **חֵמָה** f. constr. חֲמַת (for יַחְמָה from the root יָחַם)—(1) *warmth* ["sc. from wine, Hos. 7:5"], *anger* (Arab. حَمْوَة, حُمَة), Gen. 27:44; Jer. 6:11. כּוֹס הַיַּיִן הַחֵמָה Jer. 25:15, and כּוֹס הַחֵמָה Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) *poison* (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حُمَة poison of a scorpion. Æth. ሐሞት: poison.

II. **חֵמָה** i. q. חֶמְאָה (with the radical א omitted), f. *milk*, Job 29:6.

חֲמוּאֵל ("heat of God"), [*Hamuel*], pr. n. m., 1 Ch. 4:26.

חֲמוּטַל ("father-in-law," or connection by marriage "of the dew" ['whose near connection is the dew'], i.e. refreshing like dew; perhaps also for חֲמוֹת טַל), [*Hamutal*], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the כתיב is חֲמִיטַל.

חָמוּל ("who has experienced mercy"), [*Hamul*], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חָמוּלִי Nu. 26:21.

חַמּוֹן ("warm" or "sunny," from the root חָמַם), [*Hammon*], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חָמוֹץ m. *a violent man, an oppressor*, i. q. חֹמֵץ. Isai. 1:17; from the root חָמֵץ No. 3, *a*. According to others, *one who has suffered violence* or *wrong*; LXX. ἀδικούμενος, Vulg. *oppressus*; nor do I object to its being thus taken, as the intransitive form (חָמוֹץ) may assume a passive signification.

חַמּוּק m. *circuit*. Cant. 7:2, חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמק.

חֲמוֹר, חֲמֹר ["once f. 2 Sa. 19:27"], m.—(1) *an ass*, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also עָיִר.

(2) i. q. חֹמֶר *a heap;* this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, בִּלְחִי הַחֲמוֹר חֲמוֹר חֲמֹרָתָיִם "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חָמַר No. 3.

(3) [*Hamor*], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חֲמוֹרָה f. [dual חֲמֹרָתָיִם] i. q. חֲמוֹר No. 2, *a heap,* which see.

חָמוֹת f. (of the form אָחוֹת, for חֲמוֹת, from the masc. חָמוּ = חָמִי, חָם), *a mother-in-law,* Ruth 1:14; 2:11; see חָם No. 1.

חָמַט an unused root. Ch. *to lie on the ground.* In the Targums for the Heb. כָּרַע. Hence—

חֹמֶט m. Lev. 11:30, prob. a species of *lizard,* LXX. σαύρα. Vulg. *lacerta.*

["חֻמְטָה (perhaps i. q. Syr. ܚܘܡܛܐ "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54."]

חָמִיץ m. adj. *salted.* Isaiah 30:24, בְּלִיל חָמִיץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حلة) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חֲמִישִׁי & חֲמִשִׁי m. ־ִית f. adj. numeral ordinal (from card. חָמֵשׁ), *fifth,* Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חֵלֶק being omitted), *a fifth part,* Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חֲמִשִׁיתָיו Lev. 5:24.

חָמַל fut. יַחְמֹל inf. חֶמְלָה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حلم to be gentle, longsuffering, حلم μακροθυμία, حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ὑμαλός, ἁπαλός.) Hence—

(1) *to pity, to have compassion on,* followed by עַל of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare,* followed by עַל 1 Sam. 15:3, 15; 2 Sa 21:7; 2 Ch. 36:15, 17; followed by אֶל Isa. 9:18; also, *to be sparing of any thing, to use sparingly,* followed by אֶל Jer. 50:14; לְ with inf. 2 Sa. 12:4; עַל Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence מַחְמָל (unless it be from the Arab. حمل) [also pr. n. חָמוּל] and—

חֶמְלָה f. *mercy, gentleness,* Gen. 19:16; Isa. 63:9.

חָמַם fut. O יָחֹם with Vav conv. וַיָּחָם, but fut. A יֵחַמּוּ Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is יָחַם. Arab. حمّ to make warm, Med. Kesra to be warm; حمي to be hot (as the day). Ex. 16:21; Isa. 44:16. כְּחֹם הַיּוֹם at noon, Gen. 18:1; 1 Sa. 11:9. Impers. חַם לוֹ fut. יֵחַם לוֹ to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לְחֻמָּם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נֵחָמִים Isa. 57:5, *made hot, burning,* sc. with lust, followed by בְּ. The other forms which have been referred to this conjugation in part belong to Kal (יֵחַמּוּ compare Lehrgeb. p. 366), and in part to the root יָחַם fut. יֵחַם, יֵחַם. [In Thes. they are put under this verb.]

PIEL, *to make warm,* Job 39:14.

HITHPAEL, *to make oneself warm,* Job 31:20.

Derivatives, חָם No. II, חֹם, חַמָּה, חַמָּן and the pr. n. חַמּוּאֵל, חַמּוֹן. [חַמּוֹת דֹּאר, חַמַּת].

חַמָּן plur. only חַמָּנִים a certain kind of *images,* Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֵׁרִים); from 2 Ch. 34:4, it appears that חַמָּנִים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of *the sun;* and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בַּעַל חַמָּן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלא, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.);—(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands לבעל חמן (לְבַעַל חַמָּן), although he thus connects the separate words לְבַעַל חַמָּן אֶבֶן to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramæan words חמנא דנה ועלתה ד(נה) (ע) ברו ... וקרבו לשמש "this (statue) of the sun and this altar they made and consecrated to the sun," etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain בַּעַל חַמָּן *the sun Baal*, or *the sun Lord* (from חַמָּה sun, with an adjectivial termination, compare נְחֻשְׁתָּן, רַחְמָן), and חַמָּן I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. CXXXI. A); and because allusion is perhaps made in the sound to אָמוֹן 'Αμμῶν of the Egyptians. The plural חַמָּנִים is in Scripture concisely used for בְּעָלִים חַמָּנִים, and occurs in the same connection as elsewhere בְּעָלִים is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers פֶּסֶל to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַס fut. יַחְמֹס—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. חָמֵץ No. 3, *a*. (Arabic حمس in a good sense, to be bold, manly, stedfast, حَمَاسَة martial valour, comp. שָׁדַד. Nor does חָמֵץ to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. חָמֵץ No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, חֹמֵס נַפְשׁוֹ hurts (or does violence to) his own life." Job 21:27 מְזִמּוֹת עָלַי תַּחְמֹסוּ "counsels with which you wish to oppress me;" die Pläne, wie ihr mich schlagen wollt. חָמְסוּ תוֹרָה to violate the law, Eze. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, יַחְמֹס כַּגֶּפֶן בִּסְרוֹ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence תַּחְמָס and—

חָמָס m.—(1) ***violence, wrong, oppression***, Gen. 6:11, 13; 49:5. אִישׁ חָמָס Psa. 18:49; Pro. 3:31 and אִישׁ חֲמָסִים 2 Sa. 22:49; Ps. 140:2, 5, the violent man. עֵד חָמָס a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, חֲמָסוֹ his wrong, i. e. the wrong which he causes, Ps. 7:17; חֲמַס יְדֵיהֶם 58, 3, compare Eze. 12:19; of the latter are חֲמָסִי the wrong done to me, Gen. 16:5; חֲמַס בְּנֵי יְהוּדָה Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) *that which is gained by* ***violence and wrong***, Am. 3:10. ["Plural id., Pro. 4:17."]

חָמֵץ fut. יֶחְמַץ, inf. חֻמְצָה TO BE SHARP, EAGER. Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֹמֶץ), also *to be salted* (see חָמִיץ). Arab. حَمُضَ, Syr. ܚܡܰܥ. When used with reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour*, such as dazzles the eyes; especially used of a bright red. Part. pass. חָמוּץ *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, χρῶμα ὀξύ, i. e. κόκκινον, πορφύραι ὀξύταται, ὀξυφέγγη ῥόδα; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(*a*) *to act violently*, like the kindred word חָמַס, whence part. חֹמֵץ violent Ps. 71:4; comp. חָמוֹץ and חָמֵץ No. 2. (Æth. ሐመሰ: to be unjust, violent, to injure.)—(*b*) to be bitter, spoken of pain, see HITHPAEL.

HITHPAEL, *to be embittered*, i. e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence חָמוֹץ, חָמִיץ and the following words.

חָמֵץ m.—(1) *that which is leavened*, Ex. 12:15; 13:3, 7, etc.

(2) probably *that which is gained by violence and wrong*, i. q. חָמָס Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חֹמֶץ m. *vinegar*, Num. 6:3; Ruth 2:14; Psa. 69:22. Ὄμφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חָמַק—(1) TO GO ROUND, a kindred root to חָבַק. See HITHPAEL.

(2) *to turn oneself round*, to depart, Cant. 5:6. HITHPAEL, *to wander about*, see Kal, Jer. 31:22. Derivative חַמּוּק.

חָמַר—(1) TO BOIL UP, TO FERMENT (Arab. خمر Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., חֶמֶר wine, חֹמֶר No. 1.

(2) *to be red*, from the idea of boiling, foaming, becoming inflamed (Arab. حمر Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, احمر red, حمرة redness, حمارة very vehement ardour, خمر to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:9 (compare No. 1). Hence חֵמָר, חֲמוֹר, חֹמֶר No. 2.

(3) *to swell up*, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence חֹמֶר, חֲמוֹר, חֲמֹרָה a heap.

(4) denom. from חֵמָר *to daub with bitumen*, Exod. 2:3.

Pass. of a gem. form *Poalal*, חֳמַרְמַר *to be made to boil* (gähren, brausen), used of the bowels when much troubled (comp. הָמָה No. 3, רָתַח), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חֵמָר m. ἄσφαλτος, *bitumen*, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Diod., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosenmüller, altes und neues Morgenland, i. No. 24, 31.) Gen. 11:3; 14:10; Ex. 2:3. Arab. حُمَر. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, ἄσφαλτος διαφέρει ἡ ἰουδαϊκὴ τῆς λοιπῆς ἔστι δὲ καλὴ ἡ πορφυροειδῶς στίλβουσα ...... Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

חֶמֶר m. *wine*, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root חָמַר No. 1. (Arab. خَمْرَة, Syr. ܚܡܪܐ id.)

חֲמַר Chald. emph. חַמְרָא m. id., Ezr. 6:9; 7:22, Dan. 5:1, 2, 4, 23.

חֹמֶר m.—(1) *boiling*, or *foaming* (of waves), Hab. 3:15; compare חָמַר No. 1.

(2) *clay* (so called from its being of a red kind, comp. the root No. 2)—(*a*) of the potter, Isa. 45:9. (*b*) for sealing with, Job 38:14;—*cement, mortar*, Gen. 11:3; *mire*, Isaiah 10:6; Job 10:9; 30:19.

(3) *a heap, a mound* (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called כֹּר, which see.

חַמְרָן [*Amran*], pr. n., see חֶמְדָּן.

I. חָמַשׁ an unused root, *to be fat*, whence חֹמֶשׁ abdomen. Arabic حَمِشَ fat, Kam. p. 826; but much more commonly with the letters transposed, شَحْم fat, fatness, شَحُمَ to be fat; also حشم to become fat after having been lean.

II. חָמַשׁ a root nearly allied to the roots חָמַס and חָמַץ i. q. Arabic حَمِسَ to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; حَمِسٌ, أَحْمَس brave, warlike, حَمَاسَة martial valour, comp. حمش to be angry, حَمَّشَ to kindle with anger; all which words have a sense springing from that of *sharpness, acrimony*. Hence part. pass. plur. חֲמֻשִׁים (a word, the etymology of which has been long sought for), i. e. *the eager, active, brave, ready prepared* for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context חֲלֻצִים, Josh.

4:13 (compare verse 12). Num. 32:30, 32. Aqu. ἐνωπλισμένοι. Symm. καθωπλισμένοι. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חָמֵשׁ No. III; comparing خَمِيس i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. πεμπταΐζοντες: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חָמֵשׁ constr. חֲמֵשׁ f. and חֲמִשָּׁה, חֲמֵשֶׁת m., the numeral FIVE. Arabic خَمْسٌ, خَمْسَةٌ, in the other cognate languages חמש. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantche, pandj.* Pers. پنج. Gr. πέντε (Æol. πέμπε), all of which agree with the Phenicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (κένκε), like πῶς, κῶς, λύκος, *lupus*, ἵππος, *equus*, ἕπομαι, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred πεντάς of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphan. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חֲמִשִּׁים *fifty*, with suff. חֲמִשֶּׁיךָ, חֲמִשָּׁיו thy fifty, his fifty, 2 Ki. 1:9—12. שַׂר חֲמִשִּׁים a captain of fifty (soldiers), πεντηκόνταρχος, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חִמֵּשׁ PIEL, as if *to fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חֹמֶשׁ m. *a fifth part* (from חָמֵשׁ five, like רֹבַע a fourth part, from רָבַע, אַרְבַּע). Specially, the fifth part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חֹמֶשׁ m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חָמַשׁ No. 1. (Syr. ܚܘܡܫܐ 2 Sa. 3:27; 4:6, id.; Æth. ሕምስ: womb; Talmud. חִימְצָה; ש and צ being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חֲמִשִּׁי see חֲמִישִׁי.

חמת an unused root. Arab. حَمِتَ to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence حَمِيت and تَحَمَّتَ a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being حَمِيَ to be hot; whence حَمِيت for حَمِيَة. Either from חמת or from חָמָה is—

חֵמֶת m. Gen. 21:15, 19; constr. חֵמַת verse 14 (but חֲמַת Job 21:20; Hos. 7:5, is constr. from חֵמָה heat), *a bottle.*

חֲמָת ("defence," "citadel," from the root חָמָה, kindred to חוֹמָה a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name حَمَاة: called more fully Am. 6:2, חֲמַת רַבָּה "Hamath the great," and חֲמַת צוֹבָה 2 Chron. 8:3. The Gentile noun is חֲמָתִי Gen. 10:18. אֶרֶץ חֲמָת 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriæ, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

["חַמַּת ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαοῦς, which he interprets by θερμά, B. J. 1, 3. The same prob. is—

חַמּוֹת דֹּאר pr. n. of a town in the tribe of Naphtali, Josh. 21:32."]

חֵן with suff. חִנִּי m. (from the root חָנַן).

(1) *grace, favour, good-will.*—(*a*) מָצָא חֵן בְּעֵינֵי פְלֹנִי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָשָׂא חֵן וגו׳ Est. 2:15, 17.—(*b*) נָתַן חֵן פ׳ בְּעֵינֵי to give some one favour with somebody. Ex. 3:21, וְנָתַתִּי אֶת־חֵן הָעָם הַזֶּה בְּעֵינֵי מִצְרָיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, יַעֲלַת חֵן "the beautiful wild roe." Psa. 45:3 [?]; Eccl. 10:12. אֶבֶן חֵן "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication, prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

חֵנָדָד (for חֵן הֲדַד "the favour of Hadad," see הֲדַד), [*Henadad*], pr. n. Ezr. 3:9; Neh. 3:18.

חָנָה fut. יַחֲנֶה, apoc. וַיִּחַן—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are חָנַן, עָנָה. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare חָפֵץ.) Jud. 19:9, הִנֵּה חֲנוֹת הַיּוֹם "behold the inclining of the day," the day already declining. Hence חֲנִית a spear, from its flexibility.

(2) *to set oneself down*, to pitch one's tent, Gen. 26:17; *to encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בַּחֲנוֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(*a*) followed by עַל to encamp against any person or city; hence *to besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(*b*) to defend any thing, followed by לְ Zec. 9:8; compare Ps. 34:8.

(3) *to inhabit*, Isa. 29:1.

Derivatives, תַּחֲנוֹת, מַחֲנֶה, חֲנִית, חָנוּת, pr. n. תַּחַן.

חַנָּה f. (from the root חָנַן)—(1) pl. חַנּוֹת *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty, prayer*, like חֵן No. 3. Job 19:17, וְחַנֹּתִי לִבְנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חַנּוֹתִי (which some take for 1 pret. from חָנַן, although contradicted by the accent) for חַנּוֹתַי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

חֲנוֹךְ ("initiated," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3 חֲנֹכִי Nu. 26:5.

חָנוּן ("gracious" ["whom God pities"]), [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חַנּוּן m. adj. *gracious, merciful, benignant*, Ps. 111:4; 112:4; from the root חָנַן.

חָנוּת f. *a stall, cell, dwelling* (Chald. and Syr. חָנוּת, ܚܳܢܽܘܬܳܐ a tradesman's stall, Gewölbe, Arabic حانوت, حانة), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast אֶל בֵּית הַבּוֹר וְאֶל הַחֲנֻיוֹת "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called מַהְפֶּכֶת, סַד, compare Jer. 20:2, 3; 29:26; Gr. κύφων, from κύπτω; compare Arab. حنو the crooked wooden frame of a saddle.

["**חָנַח** an unused root, i. q. חָנַק & חָנַק (which see; comp. Gr. ἄγχω, Lat. *ango*), *to press upon, to make narrow;* hence *to suffocate, to strangle*, and intrans. *to be narrow*. Two nouns are doubtless derived from this root, חַח and חוֹחַ."]

חָנַט TO SPICE OR SEASON, used in the sense—(*a*) *to embalm* corpses, Gen. 50:2, 3, 26 (حنط I. II. id.).—(*b*) poet. the fig *spices*, i. e. fills its fruit with aromatic juice, *to mature*, Cant. 2:13. ["Arabic حنط to mature (fodder for camels), etc." See Thes.] Hence חֲנֻטִים ["also חִטָּה, חִנְטִין"].

חֲנֻטִים m. pl. *the embalming* of corpses; hence the time of embalming (according to the analogy of nouns which designate time, like זְקֻנִים, נְעֻרִים), Gen. 50:3.

חִנְטִין m. pl. Chald. *wheat*, Ezr. 6:9; 7:22, i. q. Heb. חִטִּים, which see.

חַנִּיאֵל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חָנִיךְ m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root חָנַךְ No. 2, *b*. Arab. مُحَنَّكٌ tried, proved; حُنْكَةٌ experience, proof.

חֲנִינָה f. *grace, favour, mercy*, Jer. 16:13. Root חָנַן.

חֲנִית pl. חֲנִיתִים 2 Chron. 23:9, חֲנִיתוֹת Isa. 2:4; Mic. 4:3, fem. *a spear*, so called from its flexibility (see חָנָה No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in ־ים is simply the pl. of the word in its common sense.]

חָנַךְ—(1) TO MAKE NARROW, and intrans. TO BE NARROW, enge seyn, i. q. חָנַק, עָנַק, which see. Hence חֵךְ for חֵנֶךְ, Arab. حَنَكٌ jaws; compare עֲנָק a neck, (from the kindred root עָנַק,) & חָנַק *to strangle*.

(2) denom. from חֵךְ, حَنَكٌ jaws, palate, properly ἐμβύειν, *to put something into the mouth, to give to be tasted;* then by a common metaphor, in which taste is applied to understanding (see טַעַם and Job 12:11)—(*a*) *to imbue* some one with any thing, *to instruct, to train up* (compare شَعَّ to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(*b*) *to initiate*, a house (that is *to dedicate*, or *to commence to use*). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic حَنَكَ to understand. As to the meaning *to perceive* as ascribed to the Æth. ሐነከ: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings *to know, to perceive by the sense*, are altogether incorrect).

Derivatives, חֵךְ, חֲנֻכָּה, חָנִיךְ, pr. n. חֲנוֹךְ and—

חֲנֻכָּה f. *initiation* (handselling), of a house; the altar, Numb. 7:11, *a dedicatory sacrifice*, verse 10, Ps. 30:1.

חֲנֻכָּה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חִנָּם adv. (from חֵן with syllable ־ָם with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully אֶל־חִנָּם (Germ. für umsonst), Eze. 6:10. Compare δωρεάν, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, דְּמֵי־חִנָּם *innocent blood;* Pro. 26:2; compare Lehrgeb. p. 827.

["חָנַם an unused and doubtful root, whence the two following words."]

חֲנַמְאֵל (perhaps i. q. חֲנַנְאֵל), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חֲנָמַל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is בָּרָד hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp. Arab. نَمْلٌ ants, نَمْلَةٌ an ant, with the letter ח prefixed; see חַרְגֹּל, חֲבַצֶּלֶת. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. حَابِلٌ, etc.]

חָנַן fut. יָחֹן and like regular verbs יֶחֱנַן Am. 5:15; the former with suffix יְחָנֵּנוּ Psa. 67:2; 123:2; יְחָנֶּנּוּ Isa. 27:11; but with suffix 2 pers. יָחְנְךָ for יְחָנְּךָ Gen. 43:29; Is. 30:19; inf. absol. חָנוֹן Isa. loc. cit., constr. with suff. חֲנַנְכֶם Isa. 30:18, and חֶנְנָהּ Ps. 102:14.

(1) *to be inclined towards* (compare the kindred חָנָה), hence *to be favourably inclined, to favour some one, to be gracious to, to pity*. (Arab. حَنَّ to feel desire, or commiseration towards any one; followed by إِلَى, عَلَى.) Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. חָנֵּנִי, חָנֵּנוּ (once חָנְנֵנִי Psa. 9:14), have mercy on me, on us; Psa. 4:2; 6:3; 31:10.

(2) *to give* some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Psa. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17 absol. Ps. 37:21, 26. As to Job 19:17, see חָנַן No. 2.

NIPHAL נֵחַן (of the form נֵאַר from the root אָרַר נֵחַם from the root חָמַם; see Lehrgeb. p. 371), *to be*

compassionated, to be an object of pity, Jer. 22:23; pass. of Poel No. 2.

Piel, *to make acceptable* (compare חַן, חִין), Pro. 26:25.

Poel—(1) i.q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102:15.

Hophal, *to receive favour, to be favoured*, i. q. מָצָא חֵן Mitleid, Gnade finden, Pro. 21:10; Isa. 26:10.

Hithpael, *to intreat for mercy*, followed by לְ of pers., Est. 4:8; Job 19:16, אֶל 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and לִפְנֵי 1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following), תַּחֲנוּנִים, תְּחִנָּה, חִנָּם, חֲנִינָה, חַנּוּן, חַנָּה, חִין, חֵן, and the pr. n. חָנוּן, חַנִּיאֵל, יְהוֹחָנָן [and חֲנָדָד, חַנָּתֹן].

חֲנַן Chald. *to have mercy on*, followed by acc. inf. מִחַן, Dan. 4:24.

Ithpael, *to make supplication*, Dan. 6:12.

חָנָן ("merciful" ["unless rather it be used as an abbreviation of יוֹחָנָן whom Jehovah gave"]), [*Hanan*], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

חֲנַנְאֵל ("which God gave"), [*Hananeel*], pr.n. of a tower of Jerusalem, Jer. 31:38; compare Zec. 14:10; Neh. 3:1; 12:39. [So called probably from its builder. Thes.]

חֲנָנִי ("favourable" [perhaps contracted from חֲנַנְיָה; see Thes.]), [*Hanani*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חֲנַנְיָה [and יָהוּ] ("whom Jehovah gave"), [*Hananiah*], Greek Ἀνανίας, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called Shadrach, Dan. 1:6, 7; also of others.

חָנֵס once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, Ἡρακλέους πόλις, Arabic اهناس, in Egyptian ϨΝΕϹ, ϨΝΗϹ, ϨϨΝΗϹ, formerly a royal city of Egypt; see Etienne Quatremère, Mémoires sur l'Egypte, t. i. p. 500, 501. Champollion, L'Egypte sous les Pharaons, i. p. 309, and my observations on Isa. loc. cit.

חָנֵף fut. יֶחֱנַף—(1) TO BE PROFANED, POLLUTED, DEFILED, Ps. 106:38. Isa. 24:5.

(2) *to be profane*, impious, Jer. 23:11.

(3) Jer. 3:9, causat. like Hiphil, *to pollute, to make profane*. (The origin uncertain.)

Hiphil, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac ܚܢܦܐ unclean, a gentile, ܐܬܚܢܦ to turn aside from the true religion. Hence—

חָנֵף *profane, impious*, i. q. Arab. كافر Job 8:13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἄνομος, παράνομος, twice ὑποκριτής.

חֹנֶף m. *impiety*, Isa. 32:6.

חֲנֻפָּה f. id. Jer. 23:15.

חָנַק unused in Kal; properly TO BE NARROW, enge seyn, of the same stock as אָנַק, חָנַף, עָנַק (עוּק), and in the western languages, ἄγχω, ἀνάγκη, *ango*, *angustus*, enge (Zange, Zwang). Hence—

Piel, *to strangle*, ἄγχω (würgen), πνίγω, used of a lion, Nah. 2:13. (Arab. خنق, Æth. ኀነቀ: Syr. ܚܢܩ id.).

Niphal, *to hang*, or *strangle oneself*, 2 Sam. 17:23. Hence מַחֲנָק.

חַנָּתֹן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulon, Josh. 19:14.

חָסַד a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of EAGER AND ARDENT DESIRE by which any one is led, i. q. קָנָא, and then like קָנָא, it is applied—

(1) to *love, desire* towards any one (see Hithpael and חֶסֶד No. 1).

(2) to emulation, *envy* (Arab. حسد to envy, حسد envy), whence *odium* and *opprobrium* (see חֶסֶד No. 2, and Piel).

Piel, *to put to shame*, or *contempt*, Prov. 25:10. Syr. ܚܣܕ id., in Targ. חַסֵּד for the Heb. חֵרֵף to reproach, ܚܣܝܕܐ envied, also, beloved, see Kal.

Hithpael, *to show one's self gracious*, Ps. 18:26; comp. Kal No. 1.

Derivatives, besides the words which follow, are חָסִיד, חֲסִידָה.

חֶסֶד ["in pause חָסֶד"], with suff. חַסְדִּי pl. חֲסָדִים, const. חַסְדֵי prop. *desire, ardour* (see the root), whence—

(1) in a good sense, *zeal* towards any one, *love*

kindness, specially—(*a*) of men amongst themselves, ***benignity, benevolence***, as shown in mutual benefits; ***mercy, pity***, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often ἔλεος); Job 6:14. The expression often occurs, עָשָׂה חֶסֶד עִם to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by אֶת Zec. 7:9; עַל 1 Sa. 20:8; more fully, עָשָׂה חֶסֶד וֶאֱמֶת עִם Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים "I will act kindly towards him like unto God." נָטָה חֶסֶד לְ to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, עָלַי הִטָּה חֶסֶד לִפְנֵי הַמֶּלֶךְ "(God) turned kindness upon me before the king," and Dan. 1:9, וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד " and God caused that Daniel should obtain favour."—(*b*) *piety* of men towards God. אַנְשֵׁי חֶסֶד = חֲסִידִים the pious saints, Isa. 57:1.—(*c*) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:6; 48:10, etc. It is often joined with אֱמֶת (see אֱמֶת No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as עָשָׂה חֶסֶד עִם Gen. 24:12, 14; followed by לְ Ex. 20:6; Deut. 5:10: עָשָׂה חֶסֶד וֶאֱמֶת עִם 2 Sa. 2:6; 15:20. Pl. חֲסָדִים mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, חַסְדֵי דָוִד הַנֶּאֱמָנִים "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. die Huld, Liebe. Ps. 144:2; Jon. 2:9.—Once, like its synonym חֵן, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. δόξα, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסַדְיָה ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. יֶחֱסֶה and יֶחְסֶה] properly TO FLEE (see the root חוּשׁ), specially *to take refuge, to flee* some where *for refuge*, followed by בְּ of the place, as בְּצֵל פ׳ under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; בְּצֵל כְּנָפֶי יְיָ under the shadow of the wings of God, Ps. 57:2; 61:5; hence *to trust in* some one, especially in God, followed by בְּ, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חֹסֶה בְמוֹתוֹ צַדִּיק " the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, מַחְסֶה, מַחֲסֶה, חָסוּת, and—

חֹסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 26:10.

חָסוֹן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסַן.

חָסוּת *refuge* [or " *trust, confidence*"], Isaiah 30:3; from the root חָסָה.

חָסִיד adj. (from the root חָסַד)—(1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָֹה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; חָסִיד לוֹ Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards [" its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. Ælian. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich ظَلِيم impious bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq.—Job. 39:13, חֲסִידָה is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, " the wing of the ostrich exults, אִם אֶבְרָה חֲסִידָה וְנוֹצָה but (is her) wing and feather (also) pious?" i. e. but she is not (like the stork) pious or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of *locust*; prop. that which eats away or devours (root חָסַל), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. [" ἀκρὶς, and in 2 Ch."] βροῦχος [Aqu.], i. e. a locust not yet winged, so called from βρύκειν, to devour.

חָסִין adj. *strong, mighty*, Ps. 89:9. Root חָסַן.

חַסִּיר Chald. adj. *wanting*, used of weight, *too light*, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to קָצַר, גָּזַר, חָסַר, which see.) Hence חָסִיל.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, וְחֹסֶמֶת הִיא אֶת־הָעֹבְרִים " (this valley) shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, " by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חָסַם, which see."] Hence מַחְסֹם.

חָסַן—(1) TO BE STRONG, like Syr. and Chald. ܚܣܢ, חֲסַן. Hence חָסֹן, חָסִין, חֲסַן, חֹסֶן. ["The primary idea lies in *binding together;* comp. in חָזַק No. 3."]

(2) *to be wealthy* (see חֹסֶן); whence *to heap up, to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֲסַן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֱסֵן Ch. emphat. חִסְנָא, *strength, power*, Dan. 2:37; 4:27.

חֹסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חֹסֶן יְשׁוּעֹת "abundance of salvation." In the other member is אוֹצָר. (Ch. אַחְסֵן to possess.)

חָסַף root unused in Kal, i. q. חָשַׂף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֲסַף; Arab. خزف and حرشف a scale, a sherd; Syr. ܚܨܦܐ id. There are of the same origin in the Western languages, σκάπτω, *scabo, squama;* German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. *scab, scale, sherd*]; in all of which the sibilant comes first, as in Hebr. and Arab. סָחַף, سحف.

Quadril. חִסְפֵּס part. pass. מְחֻסְפָּס Exodus 16:14, *something peeled off, scaled off*, i.e. like a scale. Hence—

חֲסַף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חָסַף.

חָסֵר fut. יֶחְסַר plur. יַחְסְרוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, אוּלַי יַחְסְרוּן חֲמִשִּׁים הַצַּדִּיקִם חֲמִשָּׁה "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسير to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹהִים "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מִן of the thing, Ecc. 4:8.

HIPHIL—(1) causat. *to make to fail* (fehlen, mangeln lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, מַחְסוֹר, חַסִּיר, and the following words.

חָסֵר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by מִן ... לְ Ecc. 6:2. חֲסַר לָחֶם in want of bread, 2 Sa. 3:29. חֲסַר לֵב *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֹסֶר m. id. Am. 4:6.

חַסְרָה [*Hasrah*], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חַרְחַס.

חֶסְרוֹן m. *want*, Ecc. 1:15.

חַף adj. m. *pure*, in a moral sense, Job 33:9 Root חָפַף No. II.

חֹף see חוֹף.

חָפָא prob. i. q. חָפָה and חָפַף No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. *to act perfidiously*"], 2 Ki. 17:9.

חָפָה—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. ܚܦܐ, Arab. خفا id.). Compare חָפַף No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֻפָּה *to be covered, protected*, followed by עַל like many other verbs of covering, Isa. 4:5, עַל־כָּל־כָּבוֹד חֻפָּה "all glorious things shall be covered over (or protected)." LXX. σκεπασθήσεται. Others take חֻפָּה in this place as a noun in the same sense, "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֻפָּה f. (from the root חָפַף No. I)—(1) properly *a covering* (see חָפָה Pual); hence a bed with a canopy, *a nuptial bed*, Himmelbett, Brautbett; compare עֶרֶשׂ. Ps. 19:6; Joel 2:16.

(2) [*Huppah*], pr. n. m. 1 Ch 24:13.

חָפַז fut. יַחְפֹּז "TO LEAP OF SPRING UP, kindred to קָפַז, قفز; comp. פָּזַז, فز, وفز, نفز"]—(1) TO FLEE WITH HASTE, or FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حفز to thrust forward, to impel. A kindred root is פָּחַד.) 2 Ki. 7:15 (כתיב); Job 40:23; *to be in alarm*, Psa. 31:23; 116:11.

(2) *to make haste*, 2 Sam. 4:4. Compare Lat. *fugere*, *trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נִבְהַל, Syr. ܐܬܗܒܠ to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) *to flee*, Ps. 48:6; 104:7.

(2) *to make haste*, 1 Sa. 23:26. Hence—

חִפָּזוֹן m. *a hasty flight*, Ex. 12:11; Deu. 16:3.

חֻפִּים ("coverings"), [*Huppim*], pr.n. m.—(1) Gen. 46:21, otherwise called חוּפָם.—(2) 1 Chr. 7:12, 15.

חָפַן an unused root. Arab. حفن *to take with both hands, to fill both hands.* Hence (unless the verb should rather be taken as a denominative)—

חֹפֶן, only in dual חָפְנַיִם *both fists* [*both hands*, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. ܚܘܦܢܐ, Arab. حفنة. Hence by transposition πύγμη, fist).

חָפְנִי (perhaps "pugilist," "fighter"), [*Hophni*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חָפַף** i. q. חָפָה TO COVER, followed by עַל (compare כָּסָה), hence TO PROTECT, Deut. 33:12. (Arab. حفّ to cover with a garment. The signification of covering is founded in the syllable חף, as also in the cognates חב, כף, עף, עב, compare besides חָפָה and חָפָא the roots חָבָא and חָבָה to hide; כָּפַר, كفر, غفر, and כפשׁ to cover, עוּף Isaiah 31:5, עָבַב, עָבָה etc., also כָּנַף, עָלַף, in which Nun and Lamed are inserted in the primary syllyable, as in אָלַץ, אוּץ etc.)

Derivatives, חֻפָּה, חֻפִּים.

II. **חָפַף** an unused root—(1) *to rub off, to scrape off, to wipe off.* (Arab. حفّ to rub off.)

(2) *to wash off, to wash.*

Derivatives, חוֹף, חַף.

חָפֵץ fut. יַחְפֹּץ and יֶחְפַּץ—(1) i.q. Arabic حفض *to bend, to curve.* Job 40:17, יַחְפֹּץ זְנָבוֹ "he bends his tail."

(2) intrans. and metaph. *to incline, to be favourable.*—(*a*) to do something; *to will, to desire*, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַצְתִּי צַדְּקֶךָּ "I desire thy justification."—(*b*) towards some one, i.e. *to favour him, to delight in him* as in God, in men; *to love some one*, followed by בְּ Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Psa. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חָפֵץ m. (with Tzere impure), ["pl. constr. חֲפֵצֵי, Ps. 35:27; 40:15; but חֶפְצֵיהֶם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, אִם חָפֵץ אַתָּה "if thou art willing," if it please thee. Mal. 3:1, אַתֶּם חֲפֵצִים "you wish for," delight in. נֶפֶשׁ חֲפֵצָה a willing mind, 1 Ch. 28:9.

חֵפֶץ m. with suff. חֶפְצִי [pl. חֲפָצִים]—(1) *delight.* 1 Sa. 15:22; Psa. 1:2; 16:3; 1 Ki. 10:13, כָּל־חֶפְצָהּ "every thing in which she delighted." דִּבְרֵי חֵפֶץ pleasant, acceptable words. Ecc. 12:10; 5:3, אֵין חֵפֶץ בַּכְּסִילִים "(God) has no pleasure in fools."

(2) *desire, will*, Job 31:16.

(3) *something precious* (comp. חָמַד). אַבְנֵי־חֵפֶץ precious stones, Isa. 54:12; plural חֲפָצִים precious things, Pro. 3:15; 8:11.

(4) *pursuit, ardour*, hence *affair, matter*, LXX. πρᾶγμα. Ecc. 3:1, וְעֵת לְכָל־חֵפֶץ "and its own time for every thing," i.e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, אַל־תִּתְמַהּ עַל הַחֵפֶץ "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac ܨܒܘܬܐ a thing, an affair, from ܨܒܐ i. q. חָפֵץ to will, desire.)

חֶפְצִי־בָהּ ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr.n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חָפַר** fut. יַחְפֹּר, Arabic حفر—(1) *to dig*, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יַחְפְּרוּ בָעֵמֶק "they dig in the valley." Virg. Georg. 3:87, 88, '*cavat tellurem.*' (In the Western languages this power is found in the same letters transposed in the roots *grf, glf*, as γράφω, χαράττω; γλάφω, γλύφω; sCRiBo, sCaLPo, sCuLPo,

grabea.) Metaph. *to dig a pit* for, to lay snares, to plot, Ps. 35:7.

(2) *to search out, to explore* (comp. בָּקַר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. *to explore* (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חֲפַרְפֵּרָה.

II. חָפֵר fut. יֶחְפַּר once in plur. תֶּחְפְּרוּ, Isa. 1:29. Arabic خَفِرَ *to blush, to be ashamed.* (Perhaps kindred to חָמַר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פָּנִים Ps. 34:6; Job 11:18, וְחָפַרְתָּ לָבֶטַח תִּשְׁכָּב "(now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מִן of the thing in which any one is disappointed, Isa. 1:29 (comp. בּוֹשׁ).

HIPHIL—(1) *to put to shame, to cause dishonour*, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חֲפֹר see חֲפַרְפֵּרָה.

חֵפֶר ("pit," "well"), [*Hepher*], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(*a*) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(*b*) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1. חֶפְרִי Nu. 26:32.

חֲפָרַיִם ("two pits"), [*Haphraim*], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חָפְרַע pr. n. *Hophra*, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρῆ (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὔαφρις; the seventh king of the second Saïtic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρίης).

חֲפַרְפֵּרָה f. some domestic reptile, *a digging animal.* Jerome *talpa*, a mole; better perhaps *mus major, rat*, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לַחְפֹּר פֵּרוֹת i. e. "into the hole of the mice." It would be much more suitable to the context to read לַחֲפַרְפֵּרוֹת *to the mice*, or *rats*, or *moles.* Compare פָּרָה.

חָפַשׂ TO SEARCH FOR ["LXX. σκάλλω, Psalm 76:7. Ch. and Sam. חָפַס, id. Kindred perhaps to חָפַר, the ר and שׂ being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יַחְפְּשׂוּ עוֹלֹת "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חָפַר No. I. 2.)

NIPHAL pass. *to be sought out*, Obad. 6.

PIEL, *to search*, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; *to search through*, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וַיְחַפֵּשׂ רוּחִי "and my spirit made diligent search."

PUAL—(1) *to be sought*, hence to let one's self be sought for; *to hide one's self*, Prov. 28:12; compare verse 28 and Hithpael.

(2) *to be devised*, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; *to hide one's self* (see Pual No. 1), hence *to feign one's self to be another, to disguise one's self.* 1 Sa. 28:8. 1 Ki. 20:38, וַיִּתְחַפֵּשׂ בָּאֲפֵר עַל־עֵינָיו "and he disguised himself, having a bandage over his eyes." 1 Kings 22:30. Job 30:18, בְּרָב־כֹּחַ יִתְחַפֵּשׂ לְבוּשִׁי "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חֵפֶשׂ m. *a device, a counsel*, Psalm 64:7; see Pual No. 2.

חָפַשׁ pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) *to spread out loose things* on the ground (see חֹפֶשׁ). Arabic خفش II. to stretch out.

(2) *to be prostrate*, hence *to be weak, infirm*, as if *with one's strength loosened.* (Compare חָלַשׁ. Arabic خفش Med. E.). Hence חָפְשִׁי, חָפְשׁוּת.

(3) *to set free, to liberate* (a slave). Arab. حفش to be poured out freely.

PUAL, *to be set free*, spoken of a slave, Lev. 19:20. Hence the following words—

חֹפֶשׁ m. *a spreading out*, once Ezek. 27:20, בִּגְדֵי־חֹפֶשׁ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) *a bed, a couch*, place of lying down, Psalm 88:6, בַּמֵּתִים חָפְשִׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חַיָּתִי in verse 5, also the root No. 2, and חָפְשׁוּת."]

חֻפְשָׁה f. *liberty, freedom*, Lev. 19:20; see the verb No. 3.

חָפְשׁוּת & **חָפְשִׁית** f. *infirmity, disease*, whence בֵּית הַחָפְשִׁית *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חָפְשִׁי adj. (pr. from the subst. חֹפֶשׁ = חָפְשָׁה with the adj. termination ־ִי) pl. חָפְשִׁים—(1) *prostrate, infirm*, Ps. 88:6. [See חֹפֶשׁ.]

(2) *free*, as opposed to a slave or captive, Job 3:19. שִׁלַּח חָפְשִׁי *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; שִׁלַּח לַחָפְשִׁי id. Ex. 21:26, 27, יָצָא חָפְשִׁי ,לַחָפְשִׁי to be set free (see יָצָא).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חֵץ m. with suff. חִצִּי pl. חִצִּים.

(1) *an arrow*, from the root חָצַץ. בַּעֲלֵי־חִצִּים archers, Genesis 49:23. *Arrows of God* are—(*a*) lightnings, as Habak. 3:11, then—(*b*) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, חִצָּיו יִמְחָץ "he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons τραύματα ἐπιόντα, flying wounds).

(3) חֵץ הַחֲנִית 1 Sa. 17:7 (כתיב) is *the iron head of a spear;* but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found עֵץ wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that חֵץ can have the same meaning, and denote the wooden part of a spear.

חָצַב & **חָצֵב** fut. יַחְצֹב—(1) TO CUT, TO HEW OUT, especially stones (compare חָטַב) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. חֹצֵב *a stone cutter*, 2 Ki. 12:13; also *a wood cutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, "the voice of Jehovah cutteth out flames of fire;" i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, חָצַבְתִּי בַּנְּבִיאִים "I have hewed (them) by the prophets;" i. e. I have declared to them death and destruction. In the other member there is הֲרַגְתִּים.

Niphal, *to be graven* (on stones), Job 19:24.

Pual, *to be hewn out*, i. e. to be formed, Isa. 51:1.

Hiphil, i. q. Kal No. 2. Isa. 51:9.

Derivative מַחְצֵב.

חָצָה i. q. חָצַץ (which see) TO DIVIDE, especially—(*a*) into two parts, Genesis 32:8; Ps. 55:24, לֹא יֶחֱצוּ יְמֵיהֶם "let them not halve (or divide) their days (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—בֵּין...וּבֵין to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, עַד צַוָּאר יֶחֱצֶה "(the river) shall divide (a man) unto the neck," i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(*b*) also used of more than two parts, Jud. 9:43; Job 40:30.

Niphal, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, חֲצִי ,חֲצוֹת ,חֶצְיָה ,מֶחֱצָה ,מַחֲצִית and the pr. n. יַחְצְאֵל ,יַחְצִיאֵל.

חָצוֹר ("village," "hamlet" ["fence, castle, i. q. Arab. حصار."]), [*Hazor*], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

["**חָצוֹר חֲדַתָּה** ("new castle"), [*Hazor Hadattah*,] pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25."]

חֲצוֹצְרָה see חֲצֹצְרָה *a trumpet*.

חֲצוֹת ["Inf. used as a noun."] only in constr. חֲצוֹת f. sing. *middle*, from the root חָצָה to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חֲצִי & **חֵצִי** constr. חֲצִי, with suff. חֶצְיוֹ m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, חֶצְיֵנוּ our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. חֵץ *an arrow*, from חָצָה in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חֲצִי הַמְּנֻחוֹת ("the midst of the places of quiet"), pr. n. m., 1 Chr. 2:52; whence patron. חֲצִי הַמְּנַחְתִּי verse 54.

I. **חָצִיר** i. q. חָצֵר prop. *a fence;* hence poetically *a habitation, dwelling*, i. q. בַּיִת. Isa. 34:13 [a dwelling for ostriches, 35:7.], "a dwelling for reeds and rushes." Root חָצַר No. I.

II. **חָצִיר** m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root חָצַר No. II.

["**חָצַן** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حصن to be strong, to be fortified."]

חֹצֶן Psalm 129:7, and חֹצֶן Isai. 49:22, Neh 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حِضْنٌ, Æth. ሐፅን: id., whence denom. verb حَضَنَ to carry in the bosom. [In Thes. חֹצֶן arm, forearm; so called from strength (root חָצַן);—חֵצֶן id., also bosom where any thing is carried.]

חֲצַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten.*

Part. Aphel מְהַחְצְפָה *severe* or *hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED. Arabic حَصَّ Conj. III. to divide one's share with another, حِصَّةٌ a part, a portion. Talmud. to cut up, to cut in pieces (whence חֲצִיצָה an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצָה, חָצַב, Chald. חֲצַף. The primary syllable חץ has the power of cutting, dividing, or sharpening, in common with the cognates חז (see חָזָה), חד (see חָדַד, חָרַשׁ), also קץ, כס, נז, נד (see the roots קָצַץ, גָּזַז, גָּדַד). Pro. 30:27, "the locusts have no king, וַיֵּצֵא חֹצֵץ כֻּלּוֹ and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas.*

PIEL, part. מְחַצְצִים Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חֵץ. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חֵץ and the following words.

חָצָץ m.—(1) *a small stone, gravel stone* (from being broken up, made small), and collect. *small stones, gravel*, Prov. 20:17; Lam. 3:16. (Syr. ܚܨܨܐ, Arab. حَصًى.)

(2) i. q. חֵץ *an arrow*, poetically for lightning, Ps. 77:18.

חַצְצוֹן־תָּמָר, חַצֲצֹן־תָּמָר ("pruning of the palm"), [*Hazazon-tamar, Hazezon-tamar*], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called עֵין גֶּדִי. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חֲצֹצְרָה & חֲצוֹצְרָה f. *a trumpet*, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the *straight* trumpet, different from the שׁוֹפָר *buccina* or *horn*, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حَضَرَ to be present, Conj. X. to call together; hence the form חֲצוֹצֵר was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חֲצֹצְרָה a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חֲצֹצְרָה from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoetic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَضَاضِرَةٌ *hadâdera*. From this noun is derived the verb—

חִצֵּר *to blow* a trumpet, *to trumpet*. It occurs in part. מחצצרים (מְחַצְּצְרִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כתיב; where in קרי one צ being rejected, it becomes מחצרים (מַחְצְרִים or מְחַצְּרִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form.—2 Chron. 5:12, it is מחצררים, which appears to be a transcriptural error.

I. **חָצַר** an unused root. Arabic حَصَرَ, Æthiop. ሐፀረ: *to surround to enclose with a wall*, whence حِصَارٌ an enclosure, defence, castle. Kindred roots are עָצַר, and those given under the words אָזַר and גָּדַר. Hence חָצֵר, חָצִיר No. I, and pr. n. חָצוֹר.

II. **חָצַר** an unused root, i. q. خَضِرَ *to be green*, whence חָצִיר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρτος, which, like חָצִיר, signifies first *an enclosure, court*, specially for cattle, and then *a pasture*, and by meton. pasturage; i.e. *grass, green herbage*, etc. See Passow, h. v."]

[III. **חָצַר** (ק׳) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, *to blow with a trumpet;* see חִצֵּר כ׳ and חָצַר.]

חָצֵר constr. חֲצַר with suff. חֲצֵרִי, pl. חֲצֵרִים constr. חַצְרֵי and חֲצֵרוֹת const. חַצְרוֹת comm. *an enclosure*, a place surrounded by a fence, specially—

(1) *a court*, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. הֶחָצֵר הַפְּנִימִית the inner court, or court of the priests. 1 Ki. 6:36, חָצֵר הַגְּדֹלָה the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called בְּנוֹת הָעִיר, Josh. 13:23, 28; 15: 32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) חֲצַר־אַדָּר ("the village of Addar"), [*Hazar-addar*], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אַדָּר, Josh. 15:3.

["(2*) חֲצַר גַּדָּה ('village of good fortune'), [*Hazar-gaddah*], in the southern part of the tribe of Judah, Josh. 15:27."]

(2) חֲצַר סוּסָה, Josh. 19:5, and חֲצַר סוּסִים ("the village of horses"), [*Hazar-susah, Hazar-susim*], 1 Ch. 4:31, in the tribe of Simeon.

(3) חֲצַר עֵינוֹן Eze. 47:17, and חֲצַר עֵינָן ("the village of fountains"), [*Hazar-Enan*], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(4) חֲצַר שׁוּעָל ("the fox's village"), [*Hazar-shual*], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11: 27, in the tribe of Simeon.

(5) חָצֵר הַתִּיכוֹן ("the middle village"), [*Hazar-hatticon*], Ezek. 47:16, on the borders of Auranitis.

(6) plur. חֲצֵרוֹת [*Hazeroth*], a station of the Israelites in Arabia Petræa, Num. 11:35; 12:16; 33: 17; Deu. 1:1.

[חֶצְרוֹ see חֶצְרַי.]

חֶצְרוֹן ("enclosed," "surrounded by a wall"), [*Hezron*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth 4:18. Gr. Ἑσρώμ, Mat. i. 3. Patron. is חֶצְרֹנִי Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

חֶצְרַי (id.), [*Hezrai*], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב and 1 Ch. 11: 37, חֶצְרוֹ.

[**חֲצֵרִים** *Hazerim*, pr. n. Deu. 2:23.]

חֲצַרְמָוֶת ("the court of death"), [*Hazarmaveth*], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is still called by the Arabs حَضْرَمَوْت, حضرموت, Gen 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[**חֲצֹצְרִים** (כ׳) Piel part. 2 Ch. 5:12; see חֲצֹצֵר.]

חֵק see חֵיק.

חֹק m. followed by Makk. חָק־, with suff. חֻקִּי, but חָקְךָ Lev. 10:13; חָקְכֶם Ex. 5:14; plur. חֻקִּים, constr. חֻקֵּי and חוּקֵּי Ezek. 20:18, properly *that which is established* or *definite* (from the root חָקַק No. 3), e.g. חֻקִּי that which is appointed for me, Job 23:14. Specially—

(*a*) *an appointed portion* of labour, *a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(*b*) *a defined limit, a bound*, Job 26:10; Prov. 8:29. לִבְלִי חֹק without limit, Isa. 5:14; 24:5.

(*c*) *an appointed time*, Job 14:13; 28:26.

(*d*) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: *a decree* of God, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual *ordinance* of God]

חָקָה unused in Kal, i.q. חָקַק pr. TO CUT INTO (hacken, hauen), *to hack;* hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see חָקַק, No. 2); also, *to hack up the ground* (aufhacken); see Hithpael.

Pual part. מְחֻקֶּה—(1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

Hithpael, *to dig up, to hack up* the ground, aufhacken, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, עַל־שָׁרְשֵׁי רַגְלַי תִּתְחַקֶּה "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חֻקָּה f. from חֹק, *that which is established* or *defined* ["Sing. spoken always of a single law or ordinance; e.g. חֻקַּת הַפֶּסַח "*law, ordinance of the passover*"]; specially—(*a*) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, חֻקַּת עוֹלָם "an everlasting law."—(*b*) *practice, custom*, e.g. of the Gentiles, i.e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חֲקוּפָא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:51; Neh. 7:53, from the unused root—

חָקַף = حقف TO BEND ONE'S SELF.

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, hauen, einhauen; compare the kindred roots, all of which are onomatopoetic, חָקָה, هقّ and هقهق to strike with a sword, hauen, then to stamp violently; also, to encounter violently; هكّ and هكهك id.; hacken, *to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as לָקַק lecken [*to lick*], דָּבַב, טָפַף, tappen, הָלַל hallen, צָלַל *tinnio*, schallen, דָּקַק to beat, to beat to powder, etc.; and in the geminate forms, גַּרְגֵּר *gargarizavit*, צִפְצֵף *pipivit*, צִלְצַל *tintinnum edidit*, etc. Specially—

(1) *to carve out* a sepulchre, in a rock, Isaiah 22:16; *to engrave* letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφειν, *to delineate, to paint*, Isa. 49:16; Eze. 23:14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. חֹקֵק poet. for שֹׁפֵט a judge, Jud. 5:9.

Pual part. מְחֻקָּק *what is decreed*, Pro. 31:5.

Hophal, fut. יֻחָקוּ for יְחֻקּוּ (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

Poel, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. מְחֹקֵק—(1) *a law giver*, Deut. 33:21; Isa. 33:22; *a leader*, Jud. 5:14.—(2) *a sceptre*, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חֹק, חֻקָּה, [חֻקֹּק], and—

חֵקֶק m. only in pl. const. חִקְקֵי *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חִקְרֵי, verse 16).

["חֻקֹּק *Hukkok*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חוּקֹק 1 Ch. 6:60."]

חָקַר fut. יַחְקֹר (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are נָקַר, כָּרָה, see מֶחְקָר Ps. 95:4.) Const. absol. Deu. 13:15; Eze. 39:14, followed by acc. of person or thing, *to explore, search out*, as a country, Jud 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Psa. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדַל מֵבִין יַחְקְרֶנּוּ but a poor man who has understanding searches him." LXX. καταγνώσεται. Aqu. Theod. ἐξιχνιάσει.

Piel, i. q. Kal. Eccles. 12:9.

Niphal, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא נֶחְקַר מִשְׁקַל הַנְּחֹשֶׁת "the weight of the brass could not be searched out," comp. אֵין חֵקֶר.

Hence מֶחְקָר and—

חֵקֶר (1) *searching, investigation*, Job 34:24. אֵין חֵקֶר that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret*. Job 38:16, חֵקֶר תְּהוֹם "the most secret recesses of the sea." Metaph. חֵקֶר אֱלוֹהַּ Job 11:7, i. q. τὰ βάθεα τοῦ Θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חֹר m. only in plur. חֹרִים, *noble, freeborn*, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חוֹרִים Ecc. 10:17. Root חָרַר No. 2.

חֹר *a hole*, see חוֹר.

חָר see חוּר.

[חֹר הַגִּדְגָּד see גִּדְגָּד.]

חָרָא or חָרֵא an unused root. Arabic خرى *to do one's easement*, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See מַחֲרָאוֹת, חֲרֵי יוֹנִים for חֲרָאֵי יוֹנִים, and—

חֲרָאִים m. plur. *dung, excrements*, Isa. 36:12. In the margin the more decent word צוֹאָה is found [as the קרי]; the vowels of which are subjoined to this.

חָרַב whence imp. חֲרֹב, and חָרֵב future יֶחֱרַב—(1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs [" as merely denoting the absence of water"] from יָבֵשׁ *to be dry, to become dried*, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וְנָהָר יֶחֱרַב וְיָבֵשׁ. Compare Reimarus, De Differentia Vocc. Hebr. p. 64. (From the same stock is Gr. κάρφω to become dry, κράμβος dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21); Isai. 34:10; Jer. 26:9: of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֲרֹב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמֵם and שָׂעַר.

(Arab. خرب to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حرب I. II. IV. to wage war.)

Niphal—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another*, hence *to fight*, 2 Ki. 3:23.

Pual pass. of No. 1, *to be dried*, Jud. 16:7, 8.

Hiphil—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste*, towns, countries, Ezekiel 19:7; Jud. 16:24; *to destroy* a people, 2 Ki. 19:17.

Hophal pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֲרַב Ch. i. q. Heb.

Hophal, *to be destroyed, laid waste*, Ezr. 4:15.

חָרֵב adj. fem. חֲרֵבָה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חָרֶב, with suffix חַרְבִּי, pl. חֲרָבוֹת, const. חַרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. حرف, سنّف, to be sharp, acrid, whence حرف edge of a sword"]. (Arab. حرب, Syr. ܚܪܒܐ, whence Greek ἅρπη, see Bochart, Hieroz. ii. p. 760.) הִכָּה לְפִי חֶרֶב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֹרֵב & חוֹרֵב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى *Jebel Mûsa*). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֹרֶב m.—(1) *dryness, drought*, Jud. 6:37-39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste.* עָרֵי חֹרֶב towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חָרְבָּה plur. חֳרָבוֹת, with art. הֶחֳרָבוֹת const. חָרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins.* Lev. 26:31, נָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה "I will lay your cities waste." בָּנָה חֳרָבוֹת to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבֹּנִים חֳרָבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhaufen aufbauen. Synonymous with this is הֵקִים חֳרָבוֹת Isaiah 44:26. חָרְבוֹת מֵחִים the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חָרָבָה (for חֲרֵבָה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֲרָבוֹן plur. constr. חַרְבוֹנֵי m. *drought, heat* [of summer], Ps. 32:4.

חַרְבוֹנָא (probably Pers. خربان an ass driver), [*Harbonah*], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חַרְבוֹנָה 7:9.

חָרַג ἅπαξ λεγόμ. Psalm 18:46, to shake, to tremble. Ch. חַרְגָּא fear, trembling. (The primary syllable is רג, which equally with רע denotes tremulous movements, see רָגַז, רָנַע). Loc. cit. וְיַחְרְגוּ מִמִּסְגְּרוֹתֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is וְיַחְגְּרוּ.

חַרְגֹּל an unused quadril. i. q. Arab. حرجل to leap, to gallop as a horse, to spring as a locust. It is formed from the triliteral חָרַג to tremble, which is applied to leaping (see גִּיל). By the omission of ר from this root another triliteral is formed, חָגַל. Hence—

חַרְגֹּל m. *a locust*, so called from its leaping (see the root, comp. ἀτταγός, ἀττέλαβος, from ἅττειν), with wings and fit for food, Lev. 11:22. (Arab. حرجلة a troop of horses, also of locusts, حرجوان, *l* and *n* being interchanged, a kind of locust without wings).

חָרֵד fut. יֶחֱרַד—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused חָרַד prob. had the signification of terrifying, compare עָרַץ, ἀράσσω.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by לְ of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, וַיֶּחֶרְדוּ אִישׁ אֶל אָחִיו לֵאמֹר "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by אֶל prop. *to fear for any one*, i.e. to take care of him, 2 Ki. 4:13 ["followed by אַחֲרֵי *to follow* any one *trembling*, 1 Sa. 13:7"].

(3) *to come trembling, to hasten* (compare חָפַז NIPHAL), followed by מִן from a place, Hos. 11:10, 11; לִקְרַאת to meet, 1 Sa. 16:4; 21:2.

HIPHIL, *to terrify, to make afraid*, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. חֲרוֹד.

חָרֵד adj.—(1) *trembling, fearful, afraid*, Jud. 7:3; followed by עַל, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; *reverence*, Ezr. 10:3, הַחֲרֵדִים בְּמִצְוַת אֱלֹהֵינוּ "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, חָרֵד עַל דְּבָרִי "who reverences my words," followed by אֶל verse 5.

חֲרָדָה f. constr. חֶרְדַּת plur. חֲרָדוֹת, Eze. 26:16.—

(1) *terror, fear*. Gen. 27:33, "and Isaac feared חֲרָדָה גְּדֹלָה a great fear." A genitive after this word sometimes refers to the person who is feared, as, חֶרְדַּת אָדָם the fear of man, Prov. 29:25; sometimes to him who inspires fear, חֶרְדַּת אֱלֹהִים terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) *care, concern*, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרָה fut. יֶחֱרֶה apoc. יִחַר.

(1) TO BURN, TO BE KINDLED, cogn. to חָרַר. Always spoken of anger, concerning which these expressions are used—(*a*) חָרָה אַפּוֹ, Exod. 22:23; followed by בְּ against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by אֶל Nu. 24:10; עַל Zec. 10:3—(*b*) without אַף: חָרָה לוֹ "(anger) was kindled to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(*c*) חָרָה בְּעֵינָיו "(anger) was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb λυπέομαι, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas זָעַם NIPHAL, and עָצַב HITHPAEL.

(2) *to be angry*, followed by בְּ Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root חָרַר]). part. נֵחָרִים pl. i. q. Kal No. 2, *to be angry*, Isa. 41:11; 45:24; followed by בְּ against any one, Cant. 1:6 [but this should be referred to חָרַר].

HIPHIL הֶחֱרָה fut. וַיִּחַר—(1) *to make to burn, to kindle* anger, Job 19:11; followed by עַל.

(2) *to do* any thing *with ardour, to be earnest*; followed by another finite verb, Neh. 3:20, אַחֲרָיו הֶחֱרָה הֶחֱזִיק בָּרוּךְ "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHIL, fut. יְתַחֲרֶה (of the form תִּקְטֵל) *to emulate, to rival*, Jer. 22:15; followed by אֶת with any one, Jer. 12:5.

HITHPAEL, *to fret oneself, to be angry*, Psa. 37:1, 7, 8; Pro. 24:19.

Derived nouns, חֲרִי, חָרוֹן, תַּחְרָא.

["חַרְהֲיָה (*Harhaiah*), according to other copies חַרְחֲיָה ("who was dried up"), pr. n. of a man, Neh. 3:8."]

חֲרֹד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. עֵין חֲרֹד Jud. 7:1; Hence Gentil. חֲרֹדִי 2 Sa. 23:25.

חֲרוּזִים m. pl. *strings of pearls*, or other gems, or coral, Cant. 1:10; from the root חָרַז which see. Syr. ܚܪܙܐ and Arab. خرز a necklace composed of gems or pearls.

חָרוּל m., Job 30:7; Zeph. 2:9; pl. חֲרֻלִּים Prov. 24:31, *the nettle*, so called from its burning, from the root חָרַל = חָרַר. Comp. Æth. ሐሐለለ: to singe, for ሐሐረረ: See Celsii Hierobot. t. ii. p. 166.

["חֲרוּמַף (contracted from חָרוּם אַף flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10"].

חָרוֹן m. (from the root חָרָה) *heat, burning*, and concr. of something burning, Ps. 58:10.

There is often found the phrase חֲרוֹן אַף "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. חָרוֹן is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. חֲרֹנִים *angers*, Ps. 88:17.

[בֵּית חֹרוֹן see חֹרוֹן.]

חָרוּץ (Kametz pure, see Amos 1:3), part. pass. from the root חָרַץ to cut into, to sharpen.—(1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. חֲרִיץ.) Compare the root No. 1, *b*, where the verb נִבְנְתָה can only be referred to חָרוּץ by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for *a threshing wain*, an agricultural instrument used for rubbing out corn; more fully מוֹרַג חָרוּץ a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. חֲרוּצוֹת Amos 1:3. As to the form of this instrument, see מוֹרַג.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, בְּעֵמֶק הֶחָרוּץ "in the valley of judgment," i. e. of punishment. LXX. ἐν τῇ κοιλάδι τῆς δίκης.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see חָמַץ No. 3), or else from its being eagerly desired by men (see חָרַץ No. 4, *b*. Arab. حرص to be eager, to covet), or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. χρυσός.

חָרוּץ (of a form which regularly receives dagesh, for חָרּוּץ)—(1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. חָרוּצִים Pro. 10:4; 12:24; 13:4; 21:5.

(2) [*Haruz*], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

חָרַז an unused root, cognate to חָרַץ *to puncture*, hence *to perforate, to bore through*. Arab. خرز to perforate e.g. pearls or gems, in order to string them. Hence חָרוּז.

["**חַרְחַס** (*Harhas*), pr. n. m., 2 Ki. 22:14, written חַסְרָה 2 Ch. 34:22."]

חַרְחֻר m. (from the root חָרַר)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. ἐρεθισμός. Vulg. *ardor*.

(2) [*Harhur*], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

חָרַט an unused root. Syriac ܚܪܛ *to cut in, to engrave*, like the kindred root חָרַץ, חָרַת, חָרַשׁ, χαράσσω, χαράττω. See more under the root חָרַד. Hence חֶרֶט a graving tool or chisel, and Arab. خرط to turn [as in a lathe]. [Hence חָרִיט and חֶרֶט, חַרְטֹם.]

חֶרֶט m.—(1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, בְּחֶרֶט אֱנוֹשׁ "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חַרְטֹם m. only in plur. חַרְטֻמִּים *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), ἱερογραμματεῖς, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Ægypt., page 91, seq Creuzer, Mythologie und Symbolik, i. p. 245). Gen 41:8, 24; Exod. 7:11, 22; 8:3, 14, 15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from חֶרֶט a style, and ־ֹם formative (comp. פִּדְיוֹם from פָּדָה, דָּרוֹם from דָּרַר), or whether it be taken as a quadriliteral, formed from the triliterals חָרַט and חָרַם to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. בְּהֵמוֹת, מֹשֶׁה, אַבְרֵךְ); thus, according to Jablonski (loc. cit., and Opuscc. ed. te Water, i. p. 401) ⲉⲣⲭⲱⲟⲩ *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Ægypt., p. 366) ⲥⲁⲣⲟⲥⲧⲱⲟⲩ i.e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from خردمند *chyredmand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חַרְטֻמִּין Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

חֳרִי m. with the addition of אַף *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root חָרָה.

I. **חֹרִי** m. *white bread*, made of fine flour, from the root חור No. I. It occurs once, Gen. 40:16, סַלֵּי חֹרִי Vulg. *canistra farinæ*; LXX. κανᾶ χονδριτῶν. In the treatise of the Mishnah, Edaioth, iii. § 10, חורי is a kind of loaf or cake; Arab. حوارى white bread, white flour.

II. **חֹרִי** ("a troglodyte," "cave-dweller," from חוּר No. II, a hole, a cavern, and the termination ־ִי), [*Horite*], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(*a*) Gen. 36:22.—(*b*) Nu. 13:5.

חֲרֵי יוֹנִים for חֲרָאֵי יוֹנִים (from the root חָרָא), *doves' dung*, 2 Ki. 6:25 כתיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (خرء العصافير), and in the shops of the chymists [in Germany] assa fœtida is called Teufelsdreck. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is דִּבְיוֹנִים, which see.

חָרִיט m. pr. *something turned* or *carved* (from the root חָרַט); specially a conical *pouch* or *purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خَرِيطَة. Compare Schrœderus, De Vestitu Mulierum Heb. c. 17.

חָרִיף (Arabic خَرِيف "autumnal showers," from חֹרֶף autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יוֹרָה (also signifying autumnal showers).

חָרִיץ (a verbal noun, from the root חָרַץ to cut, to sharpen).

(1) *a cutting, piece cut off*, τμῆμα. 1 Sam. 17:18, עֲשֶׂרֶת חֲרִיצֵי הֶחָלָב "ten cuttings of (thickened) milk (or of soft cheese)." LXX. τρυφαλίδες, i. e. according to Hesychius, τμήματα τοῦ ἁπαλοῦ τυροῦ. Vulg. *decem formellæ casei*. Arab. كَرِيص (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. חָרוּץ No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חָרִישׁ (from the root חָרַשׁ) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἄροτος, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet;* hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἅπαξ λεγόμ. Pro. 12:27, prob. TO BURN, TO SINGE (like Chald. חֲרַךְ and Arab. حرق), hence *to roast* flesh. Prov. loc. cit., לֹא יַחֲרֹךְ רְמִיָּה צֵידוֹ "the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. רְמִיָּה for אִישׁ ר׳. LXX. οὐκ ἐπιτεύξεται θήραν, pursues not prey. Chald. and Syr. יִסְתַּקַּל *will take, will catch;* but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with חֲרַכִּים. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from חֲרַכִּים net-work, lattice. [To this Gesenius accedes in Thes.]

חֲרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق. ITHPAEL, אִתְחָרַךְ *to be singed*, Dan. 3:27.

חֲרַכִּים m. *lattices* of windows, properly *a net*, net-work, Cant. 2:9. LXX. δίκτυα. (Chaldee חֲרַכָּא a window.)

חָרַל see חָרוּל [given as an unused root in Thes.].

חָרַם unused in Kal, properly TO SHUT UP (comp. חֵרֶם a net, No. 1.)—

(1) specially *to shut in, to contract the nose* (comp. חָסַם). Hence part. חָרוּם Levit. 21:18, *drawn in*, or *depressed at the nose*. Vulg. *naso parvo*. Arab. خرم and خزم to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit* to common use; *to consecrate* to God (opp. to חָלַל). Arabic حَرَّمَ to prohibit, especially to common use. II. to render sacred. IV. to devote. حَرَم a sacred place, adytum, also women's apartment [*Haram*]. Æth. ሐረመ: to account unlawful, አሕረመ: to forbid, to prohibit. See HIPHIL.

HIPHIL, הֶחֱרִים—(1) *to consecrate, to devote* (Æth. አሕረመ: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added לְפִי חֶרֶב Josh. 11:12; 1 Sa. 15:8. The phrase הַחֲרֵם אַחֲרֵי פ׳ Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. בִּעֵר אַחֲרֵי 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, וְהֶחֱרִים יְהוָה אֵת לְשׁוֹן יָם מִצְרַיִם "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

HOPHAL הָחֳרַם *to be devoted, to be consecrated*, Ezr. 10:8; when used of men, i. q. *to be slain*, Ex. 22:19; Lev. 27:29.

חֳרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חָרִם for חָרִים (i. q. חָרוּם "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חֵרֶם, once חֶרֶם (Zec. 14:11), with suffix חֶרְמִי, חֶרְמוֹ pl. חֲרָמִים.

(1) *a net*, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. *nets* are used of the blandishments of women, Ecc. 7:26.

(2) *the devoting* of any thing to utter destruction, Mal. 3:24; Zec. 14:11. אִישׁ חֶרְמִי a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חָרְמָה ("a devoting," a place laid waste), [*Hormah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called צְפַת Jud. 1:17.

חֶרְמוֹן (i. q. خَرْم, خُرْم prominent summit of a mountain; properly it seems the nose of a mountain; compare أَنْف), *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called Jebel esh-Sheikh (جبل الشيخ) and towards the south *Jebel el-Heish;* it consists of several mountains, and is therefore spoken of in the pl. חֶרְמוֹנִים Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites שְׂנִיר, by the Sidonians שִׂרְיוֹן; and they were also sometimes called שִׂיאֹן; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חַרְמֵשׁ quadril. prob. compounded of خَرَم to cut off, and חָרַשׁ to cut into. Hence—

חֶרְמֵשׁ m. *a sickle*, reaping *hook*, Deut. 16:9; 23:26.

חָרָן (i. q. Arab. حَرَّان a place dried up, or parched with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. Κάῤῥαι, *Carræ*, Arab. and Syr. حرّان, ܚܪܢ, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alferg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֹרֹנַיִם ("two caverns," dual from חוֹר = חוֹרָן) [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is חֹרֹנִי Neh. 2:10, 19 בֵּית חוֹרֹן page cxvII, B, is altogether a different place

חַרְנֶפֶר (perhaps for נַחֲרְנֶפֶר from נָחַר to snore, and نفر to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַס & חָרַשׁ an unused root.

(1) i. q. حرش and خرش *to scrape, to scratch* and intrans. *to be rough;* حُرْش a potsherd, so called from its being scratching, rough. Hence חֶרֶשׂ a sherd, and חֶרֶס, חַרְסוּת.

(2) perhaps *to be dry, arid, hot*. The idea of roughness is applied to things which are *dried up, arid*, and thus to *heat;* see under the root חָרַר. Hence חֶרֶס the sun.

חֶרֶס m. [in pause חָרֶס, root חָרַס].—(1) *the itch*, Deut. 28:27; so called from scratching (Krätze von kratzen).

(2) *the sun*, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with ה parag. חַרְסָה Jud. 14:18 (like אַרְצָה, לַיְלָה). It seems properly to signify *heat*, like חַמָּה, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that חֶרֶס properly is the *orb*, or *disc* of the sun, die Sonnenscheibe, from the idea of scraping or forming, as the Germ. Scheibe from the verb schaben (see Adelung h. v.).—עִיר הַחֶרֶס, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (Ἀχερές), Symm. (πόλις ἡλίου), Vulg. (*civitas solis*), Saadiah (قرية حرس), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean *the city of the sun;* i. e. Helio-

polis in Egypt; called elsewhere אוֹן, בֵּית שֶׁמֶשׁ, whatever may be thought of the authenticity of the words, עִיר הַחֶרֶס יֵאָמֵר לְאֶחָת. [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage حرس to defend, to preserve, it may be rendered "one shall be called a city preserved," i. e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other עִיר הַהֶרֶס, concerning which see p. ccxxxii, B.

חַרְסוּת f. *a pottery, potters'* workshop, Töpferei, where earthen vessels are made (from חֶרֶשׂ). Hence שַׁעַר הַחַרְסוּת the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under שַׁעַר."] In קרי there is חַרְסִית.

חָרַע an uncertain root [" Syr. Ethpael *to be cunning*"], see תַּחְרַע.

חָרַף fut. יֶחֱרַף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. خرف. With this accord the Lat. *carpo*, and (with a prefixed sibilant) German scarp, scharf. The primary syllable רף has also in other roots the signification of plucking (*rapiendi*), as חָרַף, גָּרַף, זָרַף, טָרַף, see רָפָא). Hence חֹרֶף, خريف the time when fruits are plucked, autumn, and from this—

(2) denom. *to pass the autumn* (and winter), *to winter*, χειμάζω. Isa. 18:6, וְכָל־בֶּהֱמַת הָאָרֶץ עָלָיו תֶּחֱרָף "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to קוּץ to pass the summer (from קַיִץ). The Arabic verb خرف has also many significations derived from خريف and denominative of it.

(3) figuratively, *to carp at, to scorn, to reproach.* Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא־יֶחֱרַף לְבָבִי מִיָּמָי "my heart (my conscience) shall not reproach me as to any day of my life;" i. e. I do not repent of any day.

PIEL חֵרֵף—(1) i. e. Kal No. 3, *to reproach, to scorn*, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by לְ 2 Chr. 32:17; בְּ 2 Sam. 23:9. חֵרֵף חֶרְפָּה Ps. 79:12; 89:52.

(2) followed by נֶפֶשׁ *to scorn life, to count one's life as of little worth*, i. e. to expose one's life to very great danger, especially in battle, παραβάλλεσθαι. Jud. 5:18, זְבֻלוּן עַם חֵרֵף נַפְשׁוֹ לָמוּת "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs عرض, بذل, اهان, see my Comment on Isa. 53:12. [It is not to be thought that Isa. 53:12, speaks of merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

NIPHAL, pass. of Piel No. 2, *to be betrothed*, speaking of a woman; prop. *abandoned*, i. e. *given up*, or *delivered* to a husband. Levit. 19:20, "a maid-servant נֶחֱרֶפֶת לְאִישׁ who is betrothed to a husband." So in the Talmud חֲרוּפָה is i. q. אֲרוּסָה espoused. There is a similar use made of the Arabic verbs رخص, بذل, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of חָרִיף.

חָרֵף ("plucking"), [*Hareph*], pr.n.m., 1 Chr. 2:51.

חֹרֶף m. *autumn, the season in which fruits are gathered* (see the root No. 1). Arabic خريف, see Schultens on Job 29:4. It commonly includes also the winter, and thus קַיִץ וָחֹרֶף summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. בֵּית חֹרֶף a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. ὀπώρα Pind. Isthm. ii. 8; Nem. v. 11; ὥρα, Plato. Legg. viii. p. 415: *auctumnus;* Ovid. Met., xv. 200. Job 29:4, בִּימֵי חָרְפִּי "in the days of my maturity," i. e. of my manly vigour; τῆς ἀκμῆς μου, the flower of my age.

[It may, I think, be questioned, whether חֹרֶף really means *winter* as well as *autumn;* the phrase קַיִץ וָחֹרֶף will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the *autumn* having been regarded as the beginning, *the prime* of the year, see Thes.]

חֶרְפָּה f.—(1) *reproach, scorn, contempt*—(*a*) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, חֶרְפַּת עַמִּי "the reproach of my people," i. e. the reproach which the people cast upon me—(*b*) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i. e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i. e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively *a person* or *thing* which is *despised*, Neh. 2:17; Psalm 22:7; Joel 2:17, 19. Plural חֲרָפוֹת Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

חָרַץ fut. יֶחֱרַץ—(1) properly TO CUT, TO CUT INTO; kindred to חָרַשׁ ,חָרַת. (LXX. sometimes render it *συντέμνειν*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence חָרִיץ a slice. Specially—(*a*) *to cut skin deep, to wound slightly*. (Arabic حرص to cut the skin, حارصة to wound skin deep, حرصة such a wound on the head.) Part. חָרוּץ somewhat wounded, Levit. 22:22.—(*b*) *to dig*, see חָרוּץ No. 1.

(2) *to sharpen, to bring to a point* (comp. Arab. خريص the point of a spear. Schult. on Prov. 21:5). Only occurring in the proverbial expression, Exodus 11:7, לְכֹל בְּנֵי יִשְׂרָאֵל לֹא יֶחֱרַץ כֶּלֶב לְשֹׁנוֹ "against all the children of Israel not even a dog shall **sharpen** his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet* canis, Joshua 10:21; compare Judith 11:13 (19). Hence חָרוּץ No. 2.

(3) This word is also figuratively used *to decide, to determine*. 1 Ki. 20:40, "this is thy sentence, אַתָּה חָרָצְתָּ thou thyself hast decided it." Job 14:5, אִם חֲרוּצִים יָמָיו "seeing that his days are **determined**." Isaiah 10:22, כִּלָּיוֹן חָרוּץ "destruction is **decreed**." Compare NIPHAL, and חָרוּץ No. 3.

(4) from the idea of sharpening; *to be sharp*, as applied to taste, *to be sour*, whence חַרְצַנִּים sour grapes [or grape stones]; and also—

(5) *to be eager*, i.e. strenuous, active, diligent (Germ. ſich's ſauer werden laſſen). Hence adj. חָרוּץ eager, which see; and once as a verb. 2 Sa. 5:24, אָז תֶּחֱרָץ "then be thou **diligent**," on the alert; i.e. hasten. (Arab. حرص to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, حرص desire, pursuit.)

NIPHAL, part. נֶחֱרָצָה construed נֶחֱרֶצֶת *something determined, decreed*, especially in the phrase כָּלָה וְנֶחֱרָצָה "destruction, and that which is **decreed**;" ἐν διαἰνοῖν, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36.—Daniel 9:26, נֶחֱרֶצֶת שֹׁמֵמוֹת ["a **decree** of desolations," i.e.] "the desolations **decreed**."

Derivative nouns חָרוּץ I. and II., חָרִיץ, חַרְצַנִּים.

חֲרַץ Chaldee, *loin*, the lower part of the back, round which the girdle was bound, i. q. Hebr. חֲלָצַיִם, ל and ר being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural חַרְצִין (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular ܚܨܐ (Rish being omitted) is frequently used for *the back* (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis p. 316). So Dan. 5:6, קִטְרֵי חַרְצֵהּ מִשְׁתָּרַיִן "the **bands** of his **loins** were loosed," i.e. the joints of his back, the vertebræ.

חַרְצֹב an unused quadril. root, i. q. Arab. transp حصرب to bind a cord fast, comp. حصرم and حظرب Hence—

חַרְצֹב pl. חַרְצֻבּוֹת—(1) *bands tightly fastened*, Isa. 58:6.

(2) *pangs, griefs*, Ps. 73:4; comp. חֶבֶל and חִיל.

חַרְצָן only in pl. חַרְצַנִּים *sour* or *unripe grapes*, compare the root חָרַץ No. 4; Nu. 6:4. Arab. Sam. transp. حصرم, ࠏࠑࠌࠑ id., حصرمية food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

חָרַק fut. יַחֲרֹק TO GNASH with the teeth, an onomatopoetic root (Arab. حرق Syr. ܚܪܩ id., ܚܘܪܩܐ gnashing of teeth. With this accords the Gr. *κρίζω*, Aor. *ἔκριγον*, of which the root is ΚΡΙΓ). It occurs חָרַק בְּשִׁנַּיִם Job 16:9; and ח׳ שִׁנַּיִם Ps. 35:16; 37:12; 112:10; Lam. 2:16.

חָרַר (1) TO BURN. (Arab. حرّ to be warm, to glow; Æth. ሐረረ: to be hot. The signification of burning is found in the stock חר, comp. חָרָה ,חָרַךְ, חָרַל, حرق, Lat. *areo, uro*, and Germ. har, hyr, fire; Heerd, harſten, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare חָרַב ,חָרַם). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. حرّ for حرير born of a noble race, *to be free, to be freeborn*, whence حرّ, Heb. חֹר, חוֹר noble, freeborn, Syr. ܚܪܪ to set at liberty, ܚܐܪܐ free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL נָחַר, and נִחַר (Psalm 69:4; 102:4, of the form נָחַל from חָלַל and נִחַת from חָתַת) fut. יֵחַר (Ezek. 15:5), *to be burned up*, Jer. 6:29; Ezek. 15:5; 24:10; *to be dried*, Ps. 69:4. [Also trop. *to burn*

with anger, Cant. 1:6, נִחֲרוּ־בִי. See Thes. In Man. from חָרָה.]

PILPEL inf. חַרְחַר *to kindle* (contention), Proverbs 26:21.

Derived nouns [חֹר], חַרְחֻר, חָרוֹן and—

חֲרֵרִים m. pl. *parched*, or *sunburnt places*, Jer. 17:6

חָרַשׂ i. q. חָרַס which see. Hence—

חֶרֶשׂ m. *a potsherd*, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. כְּלִי חֶרֶשׂ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חֶרֶשׂ stands alone, Proverbs 26:23. *A potsherd* proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"]. (Arab. خرس a wine jar, خرّس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. יַחֲרֹשׁ and יֶחֱרַשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַס, חָרַץ, חָרַז, [חָרַת], which see. Syr. ܚܪܫ is, to cut some one's throat.)

(2) *to fabricate*, out of metal (1 Ki. 7:14), wood, stone (see חָרָשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. *to devise* evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חֹרֵשׁ טוֹב); followed by עַל against some one, Proverbs 3:29. So in Lat. *fabricari fraudem*, Plaut. Asin. i. 1, 89; *doli fabricator*, Virg. Æn. ii. 264; κακὰ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. יַחֲרֹשׁ *to plow* (Arab. حرث Æth. ሐረሰ: id., حارث a plowman, a husbandman, محراث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with בְּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל גַּבִּי חָרְשׁוּ חֹרְשִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. *to plow*, or *to plow in iniquity* (Unheil einackern), as elsewhere *to sow evil*, to prepare it for time to come, opp. to, *to reap calamity*, Job 4:8; Hos. 10:13.

(4) fut. יֶחֱרַשׁ *to be deaf* (compare חֵרֵשׁ deaf), Mic. 7:16, also *to be dumb* (which often is the result of deafness, and is thus connected with it), *to keep silence*. (Syr. ܚܪܫ, Med. E., Arab. خرس id., أخرس dumb. The origin of this meaning lies in cutting off, hacking, and חֵרֵשׁ properly is *blunted*, ſtumpf, ſtumpfſinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. ſtumm of the same origin as ſtumpf. Others regard חֵרֵשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חֵרֵשׁ implies only voluntary silence, and so differs from אִלֵּם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, רָאִיתָה יְיָ אַל־תֶּחֱרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by מִן in a pregnant sense, Psalm 28:1, אַל תֶּחֱרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification *to be entangled*, is found in the noun חֹרֶשׁ.

NIPHAL, pass. of No. 3, *to be plowed*, Jer. 26:18; Mic. 3:12.

HIPHIL—(1) i. q. Kal No. 3, *to devise* evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, *to be deaf* (properly, to act as if deaf), 1 Sa. 10:27, *to be dumb* (properly, to act as if dumb); *to keep silence*, Gen. 34:5; Psa. 32:3; 50:21. Followed by לְ *to bear silently, to pass by*, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by מִן to be silent *from* some one, i. e. *to hear some one silently;* followed by אֶל id., Isa. 41:1; to be silent about any thing (etwas verſchweigen), Job 41:4. Like Kal, it often signifies *to be quiet*. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תַּחֲרִשׁוּן and you shall keep quiet," or *be still*. Followed by מִן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. *to put to silence, to make one hold his peace*, Job 11:3."]

HITHPAEL, *to keep oneself quiet*, Jud. 16:2.

The derivative nouns follow, except [חָרִישׁ] חֲרִישִׁי, מַחֲרֶשֶׁת, מַחֲרֵשָׁה.

חָרָשׁ (of a form which takes dagesh, for חָרָּשׁ) constr. חָרַשׁ (Exod. 28:11; Isa. 44:12, 13; compare פָּרָשׁ constr. פָּרַשׁ Eze. 26:10)—

(1) *an engraver*, of stones, Ex. 28:11.

(2) *an artificer*, of iron, brass, stone, wood [*a smith, mason*, or *carpenter*], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַשׁ בַּרְזֶל an artificer of iron. Isa. 44:12, חָרַשׁ עֵצִים an artificer of wood, ib.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חָרָשֵׁי מַשְׁחִית artificer of destruction, Eze. 21:36.

חֵרֵשׁ (of the form קָטֵל) adj. pl. חֵרְשִׁים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חֶרֶשׁ m.—(1) *work of an artificer.* Hence גֵּי חֲרָשִׁים the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice,* used in a bad sense of magic arts, like the Syr. ܚܪܫܐ, ܚܪܫܘܬܐ, compare ܚܪܫܐ Chaldee חָרָשׁ a magician, an enchanter. Isa. 3:3, חֲכַם חֲרָשִׁים "one skilled in artifices," i.e. in magic: there follows נְבוֹן לָחַשׁ a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful *workman.*

(3) *silence* (root No. 4), and adv. *silently,* Josh. 2:1.

(4) [*Heresh*], pr.n. of a man, 1 Ch. 9:15.

חֹרֵשׁ m. pr. part. Kal of the verb חָרַשׁ No. 1, 2, *cutting, fabricating,* hence *a cutting instrument, edged tool.* Gen. 4:22, כָּל־חֹרֵשׁ נְחשֶׁת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חֹרֶשׁ m. *a thick wood,* ["either as being cut, or"] from the Chaldee verb חֲרַשׁ to be entangled, חוּרְשָׁא a wood, חֲרִישׁוּתָא a thicket of trees, compare Sam. ࠇࠅࠓࠔࠀ a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חֹרְשָׁה 1 Sa. 23:16, which is also retained with a preposition. בַּחֹרְשָׁה verses 15, 18; pl. חֳרָשִׁים 2 Ch. 27:4.

חַרְשָׁא (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חֲרֹשֶׁת f.—(1) *the working* of wood, or stones, Ex. 31:5; 35:33.

(2) חֲ׳ הַגּוֹיִם [*Harosheth of the Gentiles*], pr.n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חָרַת i. q. חָרַשׁ No. 1, TO ENGRAVE, compare χαράσσω, χαράττω. It occurs once, Exod. 32:16. (Chald. חֲרַת id.). [Hence in Thes.]—

חֶרֶת (prob. i. q. חֹרֶשׁ "wood" ["a cutting, hence i. q. חֹרֶשׁ"]), [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חֲשׂוּפָא ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חָשִׂף m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, שְׁנֵי חֲשִׂפֵי עִזִּים LXX. δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum.* Abulwalid MS. gives it well قطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حسف to drive a flock." This word is only found defectively חָשִׂף.]

חָשַׂךְ fut. יַחְשֹׂךְ —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. חֲסַךְ, ܚܣܟ id. A kindred root is חָזַק.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חֹשֵׂךְ שְׂפָתָיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אַל־תַּחְשֹׂךְ keep not back (thy throat or mouth)." Followed by מִן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i. e. to deny it to him; followed by מִן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מִן of person.

(4) *to spare, to be sparing of*—(*a*) things (Germ. ſparen). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(*b*) men (Germ. ſchonen). Isa. 14:6; 2 Ki. 5:20. Followed by לְ to reserve for something (für etwas aufſparen), Job 38:23.

NIPHAL.—(1) *to be restrained,* pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חָשַׂף fut. יֶחְשֹׂף a kindred root to חָסַף (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab حسف and سحف). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חֶשְׂפִּי שֹׁבֶל "strip off the train." Jer. 13:26, with acc. of person, *to make bare* or *naked,* the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חֲשׂוּפַי שֵׁת "with the buttocks uncovered." *To make* a tree *bare,* i. q. to strip off its leaves, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben abschöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic خسوف is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from خسف to let down]).

Derivatives, חָשִׂיף, מַחְשֹׂף and pr. n. חֲשׂוּפָא.

[חָשִׂיף see חָשַׂף.]

חָשַׁב fut. (יַחְשֹׁב but יַחֲשָׁב־ Ps. 40:18; יַחְשְׁבוּן Ps. 35:20)—(1) TO THINK, TO MEDITATE. (Arab. حسب, Syr. ܚܫܒ, Æth. ሐሰበ: and ሐዘበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. خشب and اشب, whence חֹשֵׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חִשָּׁבוֹן), Ex. 31:4; whence חֹשֵׁב *an artificer*, 2 Chron. 26:15; especially *polymitarius*, a weaver of damask adorned with figures (different from רֹקֵם) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as חָשַׁב אָוֶן, ח׳ מְזִמָּה Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חָשַׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חָשַׁב מַחֲשָׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to think, *to purpose* to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added עַל of the person).

(2) *to think, to take* to be so and so, followed by acc. and dat. (λογίζεσθαί τινα εἴς τι). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and בְּ Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, אֲשֶׁר כֶּסֶף לֹא יַחְשֹׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute* something to some one; followed by לְ of pers. and acc. of the thing; e. g. sin, Psalm 32:2; 2 Sam. 19:20; a good deed, [which was not any *work* at all, but simply his *believing* God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by לְ *to*, Josh. 13:3; עַל 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent חָכָם יֵחָשֵׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by כְּ *to be reckoned equal* to some one, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by לְ id. 1 Ki. 10:21; Lam. 4:2. בְּ Isa. 2:22, בַּמֶּה נֶחְשָׁב הוּא "to what shall he be made equal," i. e. at how much is he to be estimated? followed by עִם Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed* to some one, followed by לְ Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrg. p. 242); with acc. (etwas berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, אֶת (אֵת) to reckon *with* any, 2 Ki. 12:16.

(2) *to consider, to think upon* (bedenken), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by עַל of pers. חִשַּׁב מַחֲשָׁבוֹת עַל Dan. 11:24; אֶל of pers Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. חָשׁוּב, מַחֲשָׁבָה.

חֲשַׁב Ch. i. q. Heb. No. 2, *to reckon, to take for* any thing, followed by כְּ Dan. 4:32.

חֵשֶׁב m. *the girdle* of the high priest, with which his אֵפוֹד was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֵשֶׁב הָאֵפוֹד Ex. 28:27, 28; 39:20, 21; חֵשֶׁב אֲפֻדָּתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֲשַׁבְדָּנָה (for חָשַׁב בְּדִינָה "reason," "thought in judging," perhaps "wise judge"), [*Hashbadana*], pr. n. of a man, Neh. 8:4.

חֲשֻׁבָה ("estimated," for חָשׁוּב with the Aramæan article [i. e. the emphatic termination]), [*Hashubah*], pr. n. of a man, the son of Zerubbabel, 1 Ch. 3:20.

חֶשְׁבּוֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. *ratio*.

(2) [*Heshbon*], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:2). The *Esbonite* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syriæ, p. 11). It is now called حُسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חִשָּׁבוֹן plur. חִשְּׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. *inventions*"].

(1) *warlike engines*, specially for casting darts or stones (compare חָשַׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices.* Ecc. 7:29.

חֲשַׁבְיָהוּ, חֲשַׁבְיָה ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֲשַׁבְנָה (i.q. the preceding, from which this seems to have originated, י being changed into נ), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֲשַׁבְנְיָה (id.) [*Hashabniah*], pr. n. m.—(1) Neh. 3:10—(2) Neh. 9:5.

חָשָׁה fut. יֶחֱשֶׁה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָסָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by מִן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

Hiphil הֶחֱשָׁה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הֶחֱרִישׁ, הִשְׁקִיט), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form וַתָּחַשׁ [from חוּשׁ] Job 31:5, see Analyt. Ind.

חַשּׁוּב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֲשׁוֹךְ Chald. *darkness*, Dan. 2:22. Root חֲשַׁךְ.

חִשּׁוּקִים see חִשֻּׁקִים.

חֲשַׁח Chald.—(1) *to be needful.* (Syr. ܚܫܚ to be fit, useful.) Ezra 6:9, מָה־חַשְׁחָן "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חַשְׁחוּת f. *need*, what is needful, Ezr. 7:20.

חֲשֵׁיכָה see חֲשֵׁכָה.

חֻשִׁים see חוּשָׁם.

חָשַׁךְ fut. יֶחְשַׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. ܚܫܟ id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

Hiphil—(1) *to darken, to make dark.* Amos 5:8, יוֹם לַיְלָה הֶחְשִׁיךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2, מִי זֶה מַחְשִׁיךְ עֵצָה וגו׳ "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֲשׁוֹךְ and the following words.]

חָשֹׁךְ pl. חֲשֻׁכִּים adj. ["*dark*, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldee חֲשׁוֹכָא, חֲשִׁיכָא id.

חֹשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֹשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(*a*) *misery, adversity.* Isa. 9:1; Job 15:22, לֹא יַאֲמִין שׁוּב מִנִּי חֹשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אוֹר used of life, verse 7.—(*b*) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(*c*) *sadness*, Eccles. 5:16.—["(*d*) *wickedness*, Prov. 2:13; comp. τὸ σκότος, John 3:19; also Rom. 13:12."]

חֲשֵׁכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֲשֵׁיכָה Ps. 139:12. Plur. חֲשֵׁכִים Isa. 50:10.

חֶשְׁכָה or **חֶשְׁכָה** (with Tzere pure), constr. חֶשְׁכַת (without dagesh lene), Ps. 18:12.

חֲשֵׁכָה f. id. *darkness.* Mic. 3:6, וְחָשְׁכָה לָכֶם מִקְּסֹם "and darkness shall surround you, so that ye shall not divine." Some copies have חָשְׁכָה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לַיְלָה in the other clause

חָשַׁל unused in Kal i. q. חָלַשׁ *to prostrate, to weaken.*

Niphal, part. נֶחֱשָׁלִים *the weakened, the wearied,* Deu. 25:18.

חֲשַׁל Chald. *to make thin,* hence *to crush, to beat fine,* i. q. הַדֵּק, Dan. 2:40. (Chald. and Talmud Jerus. to hammer out, to beat out thin, חוּשְׁלָא crushed barley. Syr. ܚܫܠ to hammer out.)

חָשַׁם an unused root. Arab. حشم—(1) *to be fat,* transposed מָשַׁח.—(2) *to have many servants* (prop. to be rich, wealthy). Hence חַשְׁמוֹנָה, חֶשְׁמוֹן, [חַשְׁמַנִּים], and—

חָשֻׁם ("rich," "wealthy." Arab. حشيم having many servants), [*Hashum*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֻשָׁם see חוּשָׁם.

חֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*], pr. n. of a town in the tribe of Judah, Josh. 15:27.

חַשְׁמֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

חַשְׁמַל m. *brass made smooth,* i. e. *polished,* Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii. page 877, seq.) to be compounded of נְחָשׁ for נְחֹשֶׁת brass, and Chald. מַלְלָא gold, so that it would answer to *aurichalcum;* [if this word had been (as is sometimes supposed) from *aurum*, but it is in Greek ὀρείχαλκος, see Thes.], but the word מַלְלָא seems to be of very uncertain authority. As in chap. 1:7, there occurs in the same connection נְחֹשֶׁת קָלָל *smooth brass,* חַשְׁמַל must, I think, be explained as having the same sense; and be taken as from נָחָשׁ (נ being rejected by aphæresis), and מַל, a syllable which is shewn to have not only the signification of softness, but also that of *smoothness* and *brightness*, by many roots which commence with it, as מָלַט, מָלַץ, ملس, ملق, μαλάσσω, *mulceo, mollis*, and with a guttural prefixed חָמַל (see מָלַץ). LXX. translate it ἤλεκτρον. Vulg. *electrum*, which words are not to be understood as used for *amber*, but for a kind of metal of remarkable brightness compounded of gold and silver; see Pausan. v. 12; Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar connection, occurs χαλκολίβανον, which I would explain χαλκὸν λιπαρόν = חַשְׁמַל.

חַשְׁמַנִּים m. pl. ἅπαξ λεγόμ. Ps. 68:32, "those who are fat," i. e. rich, nobles; compare Arabic حشيم, a great man with a large retinue. Well explained by the Hebrew interpreters, אנשים גדולים ונגידים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خشم *the nose*, which may be applied to a *prince*, like انف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خشم signifying *nose*, although خشام is a large-nosed man, خشم to break the cartilages of the nose. Compare under חַרְטֹם.

חָשַׁן an unused root, i. q. Arab. حسن *to be fair,* Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *sceinan*, Germ. scheinen, whence schon, schön). Hence—

חֹשֶׁן m. *ornament,* used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully חֹשֶׁן הַמִּשְׁפָּט Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. אוּרִים. LXX. λογεῖον, Philo λόγιον, λογεῖον κρίσεως, Sir. 45:10.

חָשַׁק—(1) properly TO JOIN TOGETHER (comp. חָזַק No. 1, 2), and intrans. (for חָשֵׁק) *to be joined together, to adhere,* see Piel. In Kal always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by בְּ Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְאַתָּה חָשַׁקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like* to do something, 1 Ki. 9:19; 2 Ch. 8:6.

Piel trans. of Kal No. 1, *to join together,* Exod. 38:28.

Pual pass. of Piel ibid., 27:17. Hence—

חֵשֶׁק suff. חִשְׁקִי m. *desire, delight,* 1 Ki. 9:1, 19. Isa. 21:4, נֶשֶׁף חִשְׁקִי "the night of my pleasure."

חֲשֻׁקִים, חֲשׁוּקִים m. plur. *joinings,* i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, Ex. 27:10, 11; 38:10, seq.

חִשֻּׁקִים m. pl. *the spokes* of a wheel, by which the nave and the rim *are joined*, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חַשְׁרָה or **חֲשָׁרָה** constr. חַשְׁרַת f. *the gathering together, collection* of waters, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֶשְׁכַת.

חִשֻּׁרִים masc. plur. *nave* of a wheel (Nabe des Rades), at which the spokes are *gathered together*, 1 Ki. 7:33.

חָשַׁשׁ an unused root. Arab. حشّ is *to give hay* for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. קָשַׁשׁ, قصّ). Hence—

חֲשַׁשׁ m. *dry grass, hay.* Isa. 5:24, חֲשַׁשׁ לֶהָבָה "dry grass of flame," i. e. burning Isa. 33:11.

חַת (from חָתַת) with suff. חִתְּכֶם (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *confounded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חֵת ("fear," "terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called בְּנֵי חֵת Gen. 23:3, seq.; 25:10 (בְּנוֹת חֵת 27:46); sometimes חִתִּי plur. חִתִּים, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. מַלְכֵי הַחִתִּים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

["Fem. חִתִּית Eze. 16:3, plur. חִתִּיּוֹת 1 Ki. 11:1, also בְּנוֹת חֵת Gen. 27:46."]

חָתָה fut. יַחְתֶּה TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַף, whence by softening the third radical might be formed חתב and חָתַו). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, לַחְתּוֹת אֵשׁ מִיָּקוּד "to take away fire from a hearth." Prov. 6:27; 25:22, pregn. const. כִּי גֶחָלִים אַתָּה חֹתֶה עַל־רֹאשׁוֹ "for thou wilt take coals of fire (and heap them) on his head." See under the word גַּחַל.— Hence מַחְתָּה fire-pan, censer [and מְחִתָּה].

חִתָּה (from חָתַת) f. *terror, fear*, Gen. 35:5.

חִתּוּל (from חָתַל) m. *a bandage* for binding up a wound, Eze. 30:21.

חַתְחַת plur. חַתְחַתִּים adj. *timid, fearful*, Ecc. 12:5. Root חתת.

חִתִּי see חֵת.

חִתִּית (from חָתַת) f. *terror, alarm*, Eze. 32:23, 26. With suff. חִתִּיתָם their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with קץ, קש, קט), hence *to decree, to determine.*

NIPHAL pass. Dan. 9:24, "seventy weeks נֶחְתַּךְ עַל־עַמְּךָ are determined (and shall come) upon thy people." Theodor. and Gr. Venet. συνετμήθησαν τέτμηνται. LXX. ἐκρίθησαν.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, חִתּוּל [and the following words]—

חֲתֻלָּה f. *a bandage, a swaddling band*, Job 38:9.

חֶתְלֹן ("a hiding-place," "a place wrapped up"), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. יַחְתֹּם—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָסַם, אָטַם, עָצַם. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ኀተመ: see Ludolph, p. 282. Construed absol. Jer. 32:10, 44; followed by בְּ of the signet ring, 1 Ki. 21:8; Est. 8:8; with an accus. Isa. 8:16, חֲתוֹם תּוֹרָה "seal up the oracle" [rather, the law]; also בְּעַד Job 9:7 (compare בְּעַד No. 3), and בְּ Job 37:7, בְּיַד כָּל־אָדָם יַחְתּוֹם "he seals up the hand of every man," i. e. restrains them from labour, hinders them from using their hands. Job 33:16, בְּמֹסָרָם יַחְתֹּם properly "he seals up their instruction," i. e. instructs them privately. (In this sense it answers to the Arab. ختم followed by ب to reveal to some one; see Schult. ad h. l.) Part. pass. חָתוּם sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. ختم to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לַחְתֹּם חָזוֹן וְנָבִיא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

Niphal pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

Piel, *to shut* (see under Kal No. 1), followed by לְ as though it were, to put a barrier, to set a lock on something. Job 24:16, יוֹמָם חִתְּמוּ לָמוֹ "in the day they hide themselves," properly "they shut up an enclosure around themselves."

Hiphil, i. q. Piel, once occurs, Lev. 15:3, אוֹ הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חוֹתָם, חֹתֶמֶת.

חֲתַם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֹתָם see חוֹתָם *a seal*.

חֹתֶמֶת f. id. Gen. 38:25.

חָתַן (1) to give one's daughter in marriage (verheyrathen). Hence part. Kal חֹתֵן *a father-in-law, the wife's father* (a husband's father is called חָם), who gives his daughter in marriage. חֹתֵן מֹשֶׁה the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חֹתֶנֶת *a mother-in-law*, wife's mother. Deu. 27:23.

(2) to take in marriage, heyrathen. Hence חָתָן, חֲתֻנָּה.

Hithpael, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by אֶת, with any one, Gen. 34:9; 1 Ki. 3:1; בְּ Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; לְ 2 Ch. 18:1. (Arab. ختن Conj. III. id., خَتَن a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; خِتَان circumcision, place of circumcision مختون, ختين a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חָתָן) but also by ختن Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, خِتَان, خَتَن a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in ختن to diminish, خَتْن a cutting off (comp. the roots חָתַךְ, חָטַם, and others which begin with the syllable *kat*); and then the word used for the festival of circumcision was applied to that of marriage." Thes.]

חָתָן m. he who takes any one's daughter in marriage, Gr. γαμβρός, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother חֲתַן דָּמִים *bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb ختن *to contract affinity*, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חֲתֻנָּה f. *marriage, nuptials*, Cant. 3:11.

חָתַף i. q. חָטַף to seize, to ravin, as a lion, Job 9:12. Hence—

חֶתֶף m. *prey*, used poet. for אִישׁ חֶתֶף *a robber* (like הֵלֶךְ for אִישׁ הֵלֶךְ 2 Sa. 12:4), Pro. 23:28.

חָתַר fut. יַחְתֹּר to break or dig through a wall, followed by בְּ Eze. 8:8; 12:5, 7; with an acc. חָתַר בָּתִּים (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יַחְתְּרוּ בִשְׁאוֹל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, מַחְתֶּרֶת.

חָתַת—(1) prop. to break (kindred to other onomatopoetic roots, כָּתַת, פָּתַת; כָּתַשׁ, פָּתַשׁ, هدّ), see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as שֶׁבֶר Job 41:16; Arab. كسر, فرق, هدّ Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were *broken*, (sie brechen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb בּוֹשׁ.

Niphal נִחַת (which is identical in form with Piel and Niphal of the verb נחת), fut. יֵחַת, pl. יֵחַתּוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, *to be broken down with fear, to be confounded.* Often with the synonym יָרֵא, as Deut. 31:8, לֹא תִירָא וְלֹא תֵחָת "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by מִפְּנֵי before the person, Jer. 1:17; Eze. 2:6; 3:9; מִן before the thing, for fear of which one flies (compare מִן No. 2, *a*), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5, מִפְּנֵי שְׁמִי נִחַת הוּא "and he feared my name," stood in awe of it.

Piel—(1) intrans. (but with an intensitive power) *to be broken* (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, *to frighten*, Job 7:14.

Hiphil הֵחַת, fut. יָחֵת, with suff. יְחִתֵּנִי, once יְחִיתַן Hab. 2:17, for יְחִתַּן (see Lehrg. p. 369), rarely like regular verbs הַחְתַּתִּי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37; Job 31:34. (Arab. خَتَّ to be terrified, put to shame.)

Derivatives, חַת, חִתָּה, חִתִּית, חַתְחַתִּים, מְחִתָּה, pr. n. חֵת, and—

חֲתַת m.—(1) *terror*, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. τήθ, טֵית], the ninth letter of the alphabet; as a numeral, *nine;* whence טו 9+6 is written instead of יה 15. The name of this letter ["is uncertain. It is commonly explained to mean"] *a serpent* (Arab. طَيْطٌ a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it *something rolled* or *twisted together*, טֵית from the root טָוָה, Arab. طَوًى, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to *the pronunciation* of this letter, ט is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from ת whether aspirated (th, θ) or smooth (t, τ): in the same manner as ק, *k'* uttered at the back part of the palate towards the throat, differs in sound from כ, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (טֵית, θῆτα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters in Greek having so clearly changed both their power and nature (ה=*E;* ח=*H;* ע=*O;* א=*A*).

(2) Ewald refers to the ظ, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration.—The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: שָׂטָן Σαταvᾶς, טוֹבִיָּה Τωβίας, טַרְפְּלָיֵא Ταρφαλαῖοι; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ܛ, and for Θ, ܬ, as Τιμόθεος ܛܝܡܬܐܘܣ, Τίτος ܛܝܛܘܣ.

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew צ. Compare the roots טָלַל, טָהַר, טָעַן.

It is changed—(*a*) with צ, see that letter.—(*b*) ת, as חָטַף, חָתַף to seize, קָטַל, قَتَلَ to kill, תָּעָה, טָעָה, ܛܥܐ to err.—(*c*) with ד, which see, page CLXXX, A.

טְאֵב Ch. to be glad, followed by עַל Dan. 6:24. Syr. ܛܐܒ id. See טוֹב No. 3.

[טָאטֵא see טוא and also טוט.]

טָב Chald. *good*, i. q. Hebr. טוֹב. Dan. 2:32; Ezr. 5:17, הֵן עַל־מַלְכָּא טָב "if it seem good to the king," i. e. if pleasing. Compare טוֹב Est. 1:19; 3:9.